Koviloor Acadamy

CEYLON AND WORLD HISTORY

BY

DAVID HUSSEY, M.A.

APPROVED BY THE DIRECTOR OF EDUCATION FOR USE IN CEYLON SCHOOLS.

BOOK I.

(ALL RIGHTS RESERVED)

Publishers:

M. A. Wahid & Bros.,

BOOKSELLERS & STATIONERS,

233, Main St., Colombo.

5

IMS0694

Koviloor Acadamy

Ceylon
and
World History

BY

DAVID HUSSEY, M.A.

(Lecturer in the University College of Ceylon.)

IMS0694

BOOK I.

THE BEGINNINGS TO 1505 A.D.

WITH MAPS AND ILLUSTRATIONS.

Published by

W. M. A. WAHID & Bros.,

233, MAIN ST., COLOMBO.

1930.

Koviloor Acadamy

CEYLON AND WORLD HISTORY

BY

DAVID HUSSEY, M.A.

Book I. For Std. VI. The Beginnings to 1505.	Book II. For Std. VII. From 1505 to 1796.

Book III. For Std. VIII.
From 1796 to the Present Day.

Koviloor Acadamy

FOREWORD.

The aim of this book is to present the history of Ceylon and the history of the rest of the world side by side, so that the connection can plainly be seen.

MAPS

A good atlas of the world is absolutely necessary to every student of history. The sketch maps in this book are intended to serve only as guides, showing the kind of maps each student should draw for himself with the help of his atlas. They mark also various places which have ceased to exist or have changed their names.

SPELLING

Place names in Ceylon are spelt as on the maps issued by the Survey Department of the Ceylon Government, for convenience of reference. Other names, for the sake of uniformity and simplicity, are spelt as in Mr. Codrington's "Short History of Ceylon," to which valuable work I must acknowledge a great debt of gratitude.

DATES

No dates in the early history of Ceylon can be fixed with certainty. Up to the time of Mahasena I have taken the dates given, or rather suggested, by Professor Geiger, in his translation of the Mahavamsa. After Mahasena, the authority on which a date is fixed is generally stated. All Ceylon dates in Book I. must be regarded as approximate only, and open to dispute.

DAVID HUSSEY.

University College,
Colombo,
1930.

Koviloor Acadamy

PRINTED AT
THE C.A.C. PRESS, COLOMBO.

Koviloor Acadamy

CONTENTS.

CHAPTER I.—THE BEGINNINGS OF WORLD HISTORY.

EARLY CIVILISATIONS—MESOPOTAMIA AND EGYPT—CHINA—CONFUCIUS—THE COMING OF THE ARYANS—EARLY HISTORY OF INDIA—EXERCISES.

CHAPTER II.—THE BEGINNINGS OF CEYLON HISTORY.

THE BEGINNING—THE STORY OF RAMA AND SITA—THE VISITS OF BUDDHA—THE COMING OF VIJAYA AND THE SINHALESE—EXERCISES.

CHAPTER III.—EARLY HISTORY OF THE WEST.

THE END OF THE OLD CIVILISATIONS—THE ASSYRIANS—THE PERSIAN EMPIRE—CYRUS—THE GREEKS—SOCRATES—ALEXANDER THE GREAT—ROME—JULIUS CAESAR—EXERCISES.

CHAPTER IV.—EARLY HISTORY OF INDIA.

ALEXANDER'S INVASION—CHANDRAGUPTA—JAINISM—BUDDHA AND BUDDHISM—ASOKA—EXERCISES.

CHAPTER V.—THE COMING OF BUDDHISM TO CEYLON.

THE SUCCESSORS OF VIJAYA—THE SETTLEMENT OF THE COUNTRY—KING TISSA—MAHINDA—THE BRINGING OF THE SACRED BO-TREE—EXERCISES.

Koviloor Acadamy

CHAPTER VI.—THE FIRST TAMIL INVASIONS.

ELALA—DUTTHA GAMANI AND THE REVIVAL OF THE SINHALESE—EARLY VISITORS TO CEYLON—EXERCISES.

CHAPTER VII.—THE WEST IN THE MIDDLE AGES.

DECLINE OF THE ROMAN EMPIRE—THE GERMANIC INVADERS—THE HUNS—JUSTINIAN—MUHAMMAD AND THE MUSLIM CONQUESTS—CHARLEMAGNE AND THE REVIVED ROMAN EMPIRE—EXERCISES.

CHAPTER VIII.—CEYLON IN THE MIDDLE AGES.

LATER SINHALESE KINGS—MAHASENA—KASSAPA—THE TAMIL WARS—THE FOUNDING OF POLONNARUWA—EXERCISES.

CHAPTER IX.—CEYLON IN THE MIDDLE AGES—(*Continued*).

CAUSES OF THE DECLINE—GOVERNMENT AND STATE OF THE COUNTRY—FOREIGN VISITORS TO CEYLON—EXERCISES.

CHAPTER X.—THE EAST IN THE MIDDLE AGES.

INDIA—THE GUPTA EMPIRE—MAHMUD OF GHAZNI AND THE EARLY MUSLIM INVADERS—CHINA—THE MONGOL INVADERS—CHINGHIZ KHAN—MARCO POLO—EXERCISES.

Koviloor Acadamy

CHAPTER XI.—THE WEST.

THE EMPERORS AND THE POPES—THE NORTHMEN —ENGLAND AND WILLIAM THE CONQUEROR— THE CRUSADES—THE REVIVAL OF LEARNING IN EUROPE—DANTE—THE AGE OF EXPLORATION —CHRISTOPHER COLUMBUS—THE RISE OF PORTUGAL—EXERCISES.

CHAPTER XII.—THE SINHALESE REVIVAL AT POLONNARUWA.

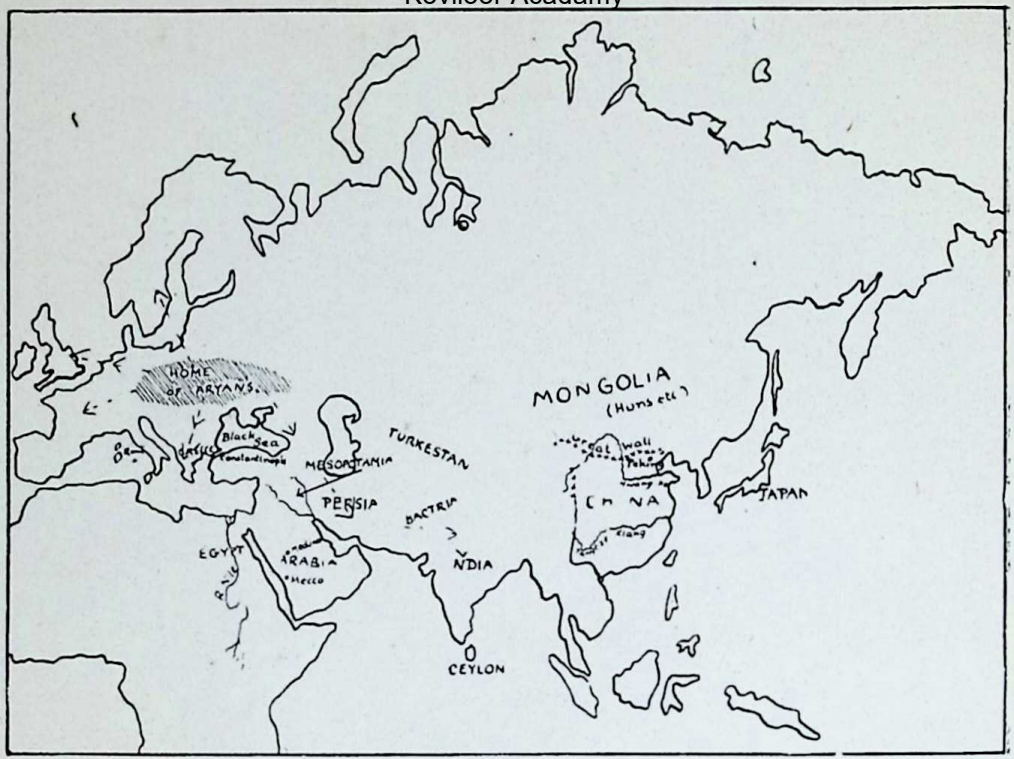
VIJAYA BAHU AND PARAKRAMA—RISE OF THE JAFFNA KINGDOM—DAMBADENIYA AND GAMPOLA KINGS—COTTA—THE COMING OF THE PORTUGUESE—EXERCISES.

Koviloor Acadamy

ILLUSTRATIONS.

	FACING PAGE
Map of Europe and Asia	1
Veddas	15
Map of India	57
Map of Ceylon	75
The Bo-tree	85
Ruanweli Dagaba	92
Map of Europe	122
Map of the World	192
Map of Southern Country	196
Statue of Parakrama Bahu I...	199
Gal Vihara, Polonnaruwa	203

Koviloor Acadamy



EUROPE AND ASIA

Koviloor Acadamy

CHAPTER I.

THE BEGINNINGS OF WORLD HISTORY

THE BEGINNINGS OF CIVILIZATION—MESOPOTAMIA AND EGYPT—CHINA, CONFUCIUS—THE ARYANS—EARLY HISTORY OF INDIA.

History is the longest and most interesting of all stories; it is the story of what people have done in the past.

We know that there have been men on the earth for countless thousands of years, but we can only trace their history since they became sufficiently civilized to leave behind them some traces or records of what they did. The earliest records of man which we have are stone axe-heads, mere chips and fragments of rock, which he used to help him in his fights against wild animals. The use of tools and weapons was one of the first ways in which man distinguished himself from the animals. The tiger has sharp, strong teeth ; man has only blunt, weak teeth : but man has a brain which has taught him to make and to use weapons which are sharper and stronger than even a tiger's tooth.

We know very little about these earliest races of men, who first discovered the use of stone tools. They could not write, and so—except for their stone tools—they could not leave behind them any record of what they had done. They lived in caves in the forests and jungles, and they got their food by hunting wild animals, like the Ceylon Veddas.

Kovilloor Academy

HOW CIVILISATION BEGAN

The first great step was made towards civilization when these men left off wandering about in the forests, hunting and fighting, and settled down to cultivate crops.

There are two strong reasons why men who cultivate crops become more civilized than hunters.

(1) First, hunting is so strenuous and uncertain a means of life that it takes the hunter's whole time and energy. For example, a leopard, which also lives by hunting, has no spare time, because when he is not seeking food he is asleep, restoring his energies for the next long chase. Similarly a man who lives by hunting has to hunt the whole time he is awake. Until he has found some easier way of finding his food he has no spare time, and until he has some spare time he has no opportunity to think about other things than his food, to improve his home, dress, and way of living, and to develop religion, arts, and laws. That spare time comes when he gives up hunting and begins to get his food by cultivating crops. A cultivator has at least a part of the year free from labour, and during that leisure time he can begin to civilize himself.

(2) The second reason why hunters cannot reach a high stage of civilization is that they live alone, or at least in very small communities. If many men hunt over the same land, all the animals there are soon killed. Hunters, therefore, tend to live apart from one another

Koviloor Acadamy

and to choose separate hunting grounds, in order that there may be food enough for all. But as soon as they take to agriculture they flock together in villages. Hunting requires that men should keep apart and not interfere with one another ; agriculture requires that they shall live together and help one another, by building irrigation works, fences, and other large undertakings which are useful to all. Men who live alone in the jungle are far less likely to become civilized than men who live together in villages, help one another, and exchange ideas.

Thus we see that the change from hunting to agriculture helps men in two ways ; first by giving them a little spare time, and secondly by bringing them together in villages.

In the Ceylon Veddas we have an excellent example to show how men who live in the jungle and hunt remain much less civilized than their neighbours who settle down in villages and cultivate crops.

WHEN AND WHERE CIVILIZATION BEGAN

Civilization began when men left off wandering about the forest hunting wild animals and settled down to grow crops. That happened, as we should expect, in the most fertile parts of the world ; namely in Mesopotamia, Egypt, and China.

MESOPOTAMIA

Mesopotamia, or Iraq, as it is called nowadays, is a tract of land between two great rivers, the Tigris and the Euphrates. It has, therefore, a plentiful supply of the

Koviloor Acadamy

water so necessary for growing crops, and it is believed to be the first part of the world occupied by settled communities. It is impossible to say exactly when the first villages and small towns were founded there, though it is believed that there were towns as early as 12000 B.C. It is certain that there were great cities there by 5000 or 6000 B.C., and the ruins of them can still be seen to-day. We are accustomed to think of the beginnings of Ceylon history as a very long time ago, but we know that great cities existed in Mesopotamia and Egypt at least four times as long ago as the foundation of Anuradhapura, and that there were smaller cities and towns, the inhabitants of which were highly civilized, thousands of years even before that.

Of the earliest history of these ancient cities we know very little. They had not, at first, any system of writing, and so our only sources of information are the remains of their buildings and tools, which still lie buried in the earth. From their buildings we learn that they lived together in big cities, that they knew the arts of cutting and shaping stones and of making bricks, and that they had reached the stage when men have ceased to work for themselves alone and have learnt to combine together in large numbers (and probably to employ hired or slave labour) to construct huge public buildings and temples. From their tools and household implements we learn that they knew how to make clay into pots, and that they had discovered how to use metal instead of stone.

The Sumerians, as the inhabitants of these ancient cities were called, were clever, inventive, and industrious. They discovered the uses of wheels, pulleys, and many other devices ; they advanced a great way in the arts of irrigation and cultivation ; they began to study mathe-

Koviloor Acadamy

matics and astrology ; and, most important of all, they discovered the art of writing. The Sumerians scratched their writing on wet clay bricks, and then dried the bricks hard in the sun.

But the Sumerians, in spite of their cleverness, had two weaknesses. First, they were bad soldiers. Civilized though they were, they were defeated time after time by their wilder and more savage neighbours, until at last they were destroyed altogether. History has shown many times that the most civilized races are not always the best fighters. Their second weakness seems to have been lack of unity. The Sumerian empire consisted of a number of separate cities or small states. If these cities and states had been united together under one government (as the United States of America are), they might have been able to drive away the savage invaders by combined effort. But the cities seem to have been too jealous of each other to combine together ; and so, one by one, they were destroyed. Their invaders, the Assyrians, though far less civilized, were united under the command of a king, and they established a great empire which lasted for many centuries.

Exactly what happened to the Sumerians after their cities were captured will probably never be known ; they simply disappear from history. Many believe that some of them wandered as far as India, where they formed the basis of the Dravidian peoples, and thus were the ancestors of the modern Tamils.

EGYPT

Every year the river Nile, which flows through the middle of Egypt, overflows its banks, thereby irrigating the land each side of it. Finding that if they sowed their seeds just after the flood subsided they could grow

Koviloor Acadamy

enough corn to feed them through the whole year, some wandering tribes decided to settle down there, just as, a little earlier, other tribes had settled in Mesopotamia.

These Egyptian villages grew into towns and then into cities just as the Mesopotamian ones had done, but with one great difference: they had a king who ruled over them all, thereby avoiding the jealousies and lack of combination which had destroyed the Sumerians. They, too, were often invaded by wandering tribes, but by their united effort under one king they often succeeded in driving them out. Even when they were defeated they remained a nation, into which the invaders were gradually absorbed. Thus Egypt remained an independent kingdom, in spite of many changes of fortune, until the year 670 B.C., when she was conquered and annexed by the Assyrians, who had already annexed Mesopotamia.

The Egyptian kingdom, in its great days, (from 4500 to 2500 B.C.) was even more powerful and civilized than the Sumerian cities. The Egyptians were not only skilled in metal work, building, farming, spinning and weaving, but they laid the foundations of most of the modern sciences. They progressed far in mathematics, astronomy, and medicine; they discovered the arts of writing and painting; and their systems of government, law, and religion were far more advanced than the world had seen before, or saw again for many hundreds of years.

We have seen already that the Egyptians had surpassed the Sumerians in one important respect ; they had united together under one leader (or king) and one government. They surpassed them also in commerce. The Sumerians had kept to themselves ; so far as we know they had held no intercourse at all with the world

Koviloor Acadamy

outside. The Egyptians, however, learnt to build ships, in which traders and travellers visited all the parts of the world that were within their reach.

Apart from their sciences, the Egyptians have left to the world visible signs of their greatness in the pyramids. The pyramids are huge stone piles, covering the tombs of the Pharaohs, or kings. The largest of them are nearly 500 feet high, and the construction of them shows wonderful skill in engineering. The transporting, cutting, and placing of the immense blocks of solid stone must have required the labour of thousands of slaves for many years, and the work was so well done that it stands, unharmed by time, to the present day. These pyramid tombs are, also, a sign of the great respect the Egyptians had for their kings, or Pharaohs. Pharaoh was not only an earthly king, he was believed to be a god as well, son of Ra, the great sun-god. This Egyptian idea of a combined king and god is important, as later on it was copied by other nations.

CHINA

We have seen how, midway between the east and the west, two great civilizations, which had, so far as we know, no connection or communication with each other, had risen and fallen at roughly the same time. In the Far East, and also at about the same time, two more great independent civilizations had started.

Chinese civilization began in settlements of cultivators along the fertile valleys of the Hwang-ho and the Yang-tse-Kiang rivers. The Chinese themselves say that their civilization began as much as 100,000 years ago, but there is nothing to prove its existence before about 4000 or 5000 B.C. At first the Chinese towns and cities were, like the Sumerian cities, separate and

Koviloor Acadamy

independent. But the repeated attacks of invaders from the deserts of Central Asia compelled them to combine together, as the Egyptians had done, under one leader. In 246 B.C. all the Chinese settlements combined together under the Emperor Tsin Shi. Tsin Shi at once collected a huge army, drove all invaders out of the country, and built the famous Great Wall of China, which extends for 1,800 miles along the western boundary, and served to keep them out for the future.

Under the rule of a series of emperors, the Chinese civilization grew and developed for many centuries. But Chinese civilization, great though it was, is not very important in world history because, for a long time, the Chinese disliked all foreigners and would not allow them to enter the country. Consequently the Chinese kept their civilization strictly to themselves, and had nothing to do with the other civilized peoples of the world.

CONFUCIUS

Chinese civilization was of a very practical kind. The Chinese were skilful inventors, and they knew the arts of printing books, preparing and weaving silk, and glazing pottery many centuries before they were known in any other country. They knew also the uses of gunpowder and of the magnetic compass. But with all these practical achievements they were behind the rest of the world in thought and religion. It was not until the introduction of Buddhism that the Chinese had a real religion. Before that they followed the teachings of Confucius, as many of them still do. There were also many forms of ancestor worship.

Confucius, or Kung-fu-tsze as the Chinese call him, was born about the year 550 B.C. He was the son of very poor parents, but he was an educated man, and

Koviloor Acadamy

rose to the position of magistrate. As a magistrate he won such fame for his wisdom and justice that many people came to learn from him. At last he gave up his post as a magistrate, and devoted his whole time to teaching wisdom and justice. He wandered all over China preaching to the rulers and the people on the subjects of virtue and morality. After his death, about 479 B.C., his followers collected many volumes of his teachings and wise sayings, which the Chinese have studied for hundreds of years.

Confucius was a very great man, and a very great teacher, but he did not found a new religion, as Christ and Buddha and Muhammad did. He did not try to explain life and death, he did not tell people to worship any god or gods ; he merely told them to revere their ancestors, to live good lives, and to behave honestly, kindly, justly, and wisely. He was, really, a philosopher and a teacher rather than a religious leader. Nevertheless his teaching was one of the foundations of Chinese civilization, and there have been very few teachers in the history of the world who have influenced so many people for so long a time.

THE ARYANS

We have seen already how the two western civilizations were constantly harassed by the invasions of wandering tribes, less civilized than themselves, but fiercer fighters. Gradually these tribes conquered the Sumerians and Egyptians and took over their kingdoms, taking over at the same time much of their civilization. Of these wandering tribes, the most important were the Aryans.

Practically nothing is known about the earliest history of the Aryans. They were probably nomads ;

Koviloor Academy

that is to say they wandered about, taking with them herds of cattle and horses, whose milk, flesh, and skins provided all that they needed both for food and for dress. We do not know definitely where their original home was ; but it is believed to have been either the steppes (grass-lands) of South Russia, or else near and about the region now called Czecho-Slovakia.

Wherever their home was, they soon grew too numerous to live in it, and they spread outwards all over Europe and South-eastern Asia. They seem to have been an extremely powerful race, for wherever they went they conquered, and taught the conquered peoples to speak the Aryan language. They split into two main branches, of which one travelled westwards and the other eastwards.

I. *The Western Aryans.*

Those Aryans who travelled westwards overran the whole of Europe (except parts of Russia). They then split into three main groups.

(1) The Latin races (French, Spanish, Italian, Greek, etc.) which occupy the south of Europe.

(2) The Teutonic races (German, Dutch, English, Danish, Norwegian, etc.) which occupy the north.

(3) The Celtic races (Irish, Welsh, Highland Scotch, etc.) which occupy parts of the extreme west.

II. *The Eastern Aryans.*

Those Aryans who went eastwards spread first over the countries now known as Persia and Afghanistan. Somewhere about the year 2500 B.C. some of them found their way across the Khyber Pass into the plains of North India. The stream of Aryans into India continued for many centuries. Thus nearly all the races

Koviloor Acadamy

of North India, including, as we shall see later, the Sinhalese, speak some form of the original Aryan language, and have at least a strong proportion of Aryan blood.

The progress of the Aryans can be traced by their language. Sanscrit, Pali, Sinhalese, Persian, English, French, German, Latin, Greek, and many other languages, can all be traced back to the one original Aryan language, and so, wherever those languages are spoken, the Aryans must have been.

It is, however, important to remember that all people who speak the same language need not be also of the same race or descent. In Ceylon, for example, many Moormen speak Tamil, though they are not of Tamil descent, and many Sinhalese, Burghers, Tamils, and Malays speak English. We cannot say, therefore, that all people now speaking Aryan languages are of pure Aryan blood. They may be merely the remains of other races which were conquered by the Aryans, and taught the Aryan language.

THE EARLY HISTORY OF INDIA

Before we begin the history of Ceylon, it is necessary to know something of the early history of India.

The first inhabitants of India were primitive tribes very much like the Ceylon Veddas, and probably related to them. Some of these tribes, *e.g.* the Bhils, still survive in the remote hill districts.

These tribes, at some very early date which we cannot fix exactly, were conquered and largely displaced by the Dravidians. We have mentioned already the belief that the Dravidians were connected with the ancient Sumerians.

Koviloor Acadamy

Round about the year 2500 B.C. the Aryan wanderers began to trickle in through the Khyber Pass. They soon drove the Dravidians down into the south of the peninsula (the Madras Presidency, etc.), and established themselves all over the plains of the Indus and the Ganges in the north.

These Indian Aryans have left us a very full account of themselves in the great mass of Vedic literature. This literature, written in Sanscrit, includes two great poems, the Mahabharata and the Ramayana, and a number of works on religion, grammar, medicine, science, law, and other such subjects. The Mahabharata describes a long war between two rival kingdoms. The Ramayana we shall deal with later, as it refers to Ceylon.

When the Aryans had conquered Northern India, they split it up into many small kingdoms, each governed by its own rajah, or king. Though always fighting with each other, all these little kingdoms had many bonds of union. They had a common language (Sanscrit), a common religion (Hinduism) and a common social system. One of the chief features of this social system was the division into castes. At first there were only three castes ; the brahmans, or priests ; the kshatriyas, or rulers and fighters ; and the sudras, or farmers and merchants, this third caste later being sub-divided into hundreds, if not thousands, of different trades and professions. It has been suggested that these three high castes consisted of the Aryan invaders, while the people of the lowest castes, and the outcastes, were the conquered Dravidians and tribesmen. However it many have started, this caste system has been one of the most marked and most lasting features of Indian civilization.

For over two thousand years this Aryan civilization, with its many small kingdoms constantly at war with

Koviloor Acadamy

each other, grew and flourished, completely cut off from the rest of the world.

BOOKS FOR THE TEACHER.

Outline of History by H. G. WELLS (published by Cassell). A very interesting account of the beginnings of civilizations

World History by HEARNSHAW, (Macmillan).

Stories of World History by TICKNER, (London University Press). This has good pictures, which should be shown to the children.

Article on Confucius in *Encyclopaedia Britannica*, or any other good account of him which is available.

EXERCISES.

1. Find on a map of the world all the places mentioned in Chapter I. (This exercise is most important, and should be done individually by each child).
2. Describe the life of a village of cultivators, and explain why such a life is likely to be more civilized than that of hunters.
3. (*a*) Explain why Egypt and Mesopotamia were the first countries in the world to become civilized.
   (*b*) Mention any things invented or discovered by the people of those ancient civilizations which are still used.
4. Describe the life and teachings of Confucius, explaining why he is important in World History.

Koviloor Acadamy

CHAPTER II.

THE BEGINNINGS OF CEYLON HISTORY.

THE BEGINNINGS—THE STORY OF RAMA AND SITA—THE THREE VISITS OF BUDDHA—THE COMING OF VIJAYA AND THE SINHALESE

We know very little about the first inhabitants of Ceylon. They were a primitive race, living in the jungle, and no signs of them remain except a few stone tools and a few rough paintings on the wall of a cave at Tantrimalai, in the North Central Province. Probably, like most other primitive tribes, they lived chiefly by hunting and fishing, and, though they picked fruits which they found growing wild, did not cultivate crops of any kind. Their homes were probably caves, which sheltered them from the weather and from wild beasts.

A few of these primitive people, now called Veddas, still remain in remote parts of Uva and the Eastern Province. They are related, probably, to the wild tribes which inhabited India before even the Tamils came there. Though the rest of Ceylon has been civilized for over two thousand years, the Veddas still remain wild.

We find, scattered over the world, several races of men who are unable to take even the first step towards civilization, and settle down to cultivate crops. As the world around them grows more civilized, they are unable to keep pace with their neighbours, and they slowly die out, as the Veddas are doing to-day. Another race which, like the Veddas, seems quite unable to survive under civilization, is the Red Indian of America.

Koviloor Acadamy

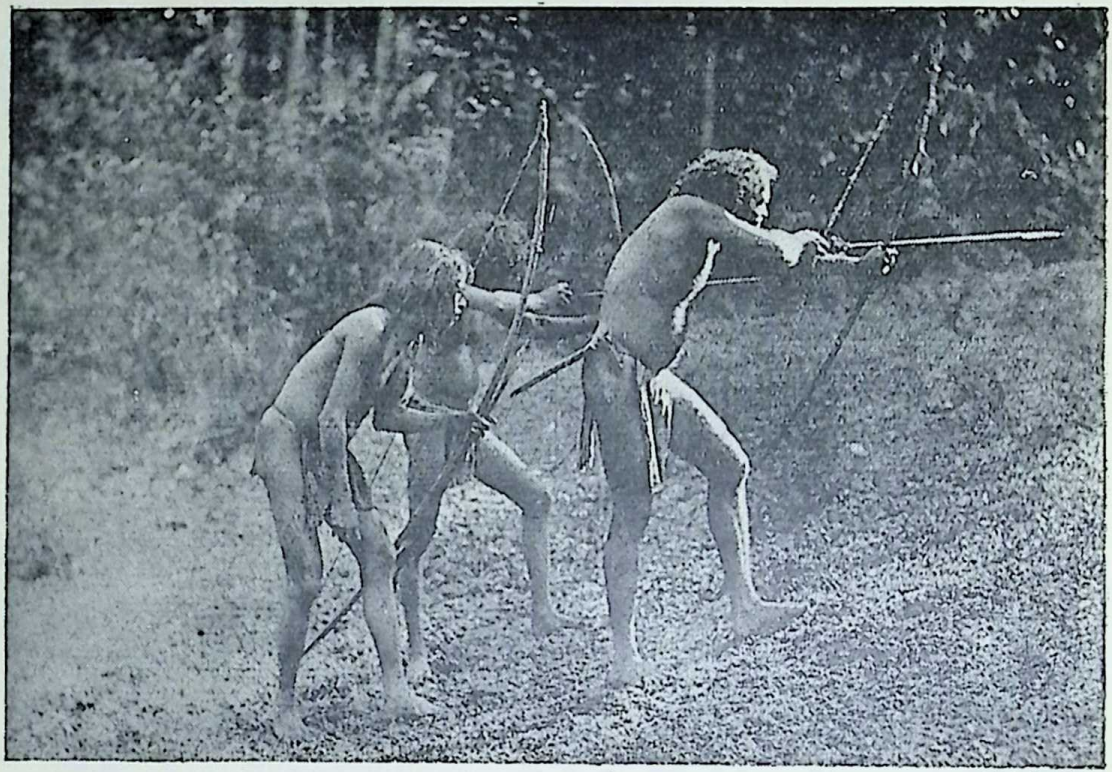


Photo by Plate.

VEDDAS.

Koviloor Academy

Though the Veddas probably had the whole of Ceylon to themselves for hundreds, if not thousands of years, we cannot write their history. They have left us no information about themselves except their tools.

THE STORY OF RAMA AND SITA

The first definite mention of Ceylon in historical times comes from India. The long Sanscrit poem called the Ramayana tells how Sita was stolen away from her husband by Ravana, the King of Lanka.

The Ramayana is said to have been written by Valmiki, a learned and holy Brahman, probably somewhere between 400 and 200 B.C. The events of which it tells happened, if they happened at all, many centuries before the poem was written.

We have seen already how India was divided into many small kingdoms. The kingdom of Kosala, according to the Ramayana, was ruled by a Maharajah named Dasaratha. The chief city of Kosala, where Dasaratha ruled and kept his court, was Ayodhya, now called Oudh.

Dasaratha had three wives, and four sons. By Kausalya, his chief wife, he had a son Rama; by his second wife he had a son Lakshman; and by Kaikeyi, his youngest and favourite wife, a son named Bharata.

Prince Rama, as the eldest son, was naturally due to succeed his father as rajah; but, through the schemes and plots of the jealous Kaikeyi, to whom the old Rajah could refuse nothing, he was sent into exile, and Kaikeyi's own son, Bharata, was put in his place. Rama, accompanied by his wife Sita, the model of wifely devotion, and by his brother Lakshman, obeyed his father's command and went into exile, wandering homeless about Northern India.

Koviloor Acadamy

One day, when Rama and Lakshman were away hunting in the jungle, Ravana, the king of the Rakshasas, or demons, who lived in Ceylon, passed the cottage where Sita sat alone, and was captivated by her marvellous beauty. He disguised himself as a pious Hindu pilgrim, and went in and talked to her. Finally, despite Sita's struggles, prayers, and threats of Rama's vengeance, the wicked Ravana carried her off forcibly to his home in Lanka, where he kept her imprisoned in a lonely palace guarded by female Rakshasas.

For some time Rama wandered about India, seeking hopelessly for his lost Sita. At last he discovered that she had been stolen away to Lanka, and he looked about him for a friend powerful enough to help him to invade Lanka and win her back. Ravana was so powerful that he could not attack him alone. Ravana ruled not only Lanka, but most of South India as well. He was so powerful that he had made even the gods his slaves, so that the sun always shone gently over Lanka, the moon was always full, and wind was always light and cool. Even the terrible Yama, the judge of the dead, was his servant, and had to cut grass for his horses.

At last Rama found a powerful friend in Sugriva, the rajah of the monkeys who lived in the Nilgiri hills. Sugriva sent Hanuman, his general, to Lanka to find where Sita was hidden.

The adventures of Hanuman when he went alone to Lanka have been one of the favourite stories of the people of India for hundreds of years. Hanuman had magical powers by which he could make himself as big as a mountain or as small as a man's thumb. He crossed the sixty miles of sea between India and Ceylon in one huge jump. He made his way through all the fortifications, climbing over the walls, until at last he found

Koviloor Acadamy

the palace where Sita was imprisoned, and spoke to her secretly in the garden. He gave her a ring which proved that he had come from Rama, and she gave him a jewel which Rama would recognise.

When he left Sita, Hanuman was so angry at the wickedness of Ravana that he began to pull up all the flowers and trees in the garden. A host of Rakshasas fell upon him, but he escaped from them. At last they caught him with a noose and dragged him into the hall of Ravana's palace. Ravana, wishing to punish Hanuman, ordered that his tail should be dipped in oil, or butter, and set on fire. This was done, but Hanuman revenged himself by whirling his burning tail around him so that it set all the buildings on fire ! This is still a very favourite scene in Indian plays, and the actor who represents Hanuman has a big imitation tail, stuffed full of fireworks. Hanuman then escaped again, jumped back to India, and told Rama where Sita was hidden.

Rama, with the help of Sugriva and Hanuman, set to work and collected a huge army of the monkeys and bears who were Sugriva's subjects. They also built a bridge across the sea from Rameswaram to Mannar, the monkeys carrying rocks and stones all the way down from the Himalayas. When the bridge was finished the army crossed over and, after many fierce battles, Rama defeated and killed Ravana, freed Sita, and took her home again to Oudh. Rama then became a great king and conquered the whole of India.

The story of Rama and Sita is very interesting and beautiful, and you should try to read the whole of it for yourselves. It does not concern us here whether the Ramayana is historically true or not in all its details, but it is worth examining it to see whether it tells us

Koviloor Acadamy

anything about Ceylon at that time. Almost all ancient legends contain, hidden under a lot of imaginative covering, a little core of truth.

(1) If we are to believe the Ramayana, there was a very powerful king of Lanka, who extended his rule over a large part of South India.

It is very unlikely that that is true. There is no mention of such a king in the Ceylon legends and histories, and there is no reason to believe that the people who lived in Ceylon at that time were powerful enough for such a conquest.

Also, there is no mention in the Ceylon histories of an Indian invasion, such as Rama is said to have led.

(2) The Ramayana shows plainly that there was very little communication between India and Ceylon in those days. It speaks of Ravana and his subjects as Rakshasas, or demons, which shows that very little was really known about them. Whoever the inhabitants of Lanka were, they were certainly ordinary human beings. It shows the same ignorance of the Tamils who lived in South India, describing them as bears and monkeys. We shall see the reason for that in Chapter IV.

(3) The Ramayana is a purely Indian story ; there is no Ceylon version of it. The only signs of the story in Ceylon are one or two names of places, such as Sita Eliya (near Nuwara Eliya) and Sitawake (Avisawella).

THE THREE VISITS OF BUDDHA

According to the Mahavamsa, the great Sinhalese history, Buddha himself visited Lanka three times,

Koviloor Acadamy

knowing that in days to come it would be a stronghold of his religion.

(1) Eight months after he had reached Buddhahood (see Chapter III), at the full moon of Phussa (December), Buddha paid his first visit to Lanka.

Flying through the air, he arrived at the Mahanaga garden at Mahayanaga (Bintenne) on the banks of the Mahaweli Ganga. Mahayanaga was the chief city of the Yakkhas (demons), who then inhabited Lanka, and who were assembled there for a great meeting. Hovering in the air above the Yakkhas, Buddha struck terror into their hearts by sending rain, cold, storms, and darkness. The frightened Yakkhas offered Buddha the whole of their island if only he would free them from their fears, and Buddha sat down among them on a rug surrounded by flames. He then magically transported all the Yakkhas to Giridipa (the hill country, in the middle of the Island) and assembling the Devas (presumably another and more civilized race) around him, he preached the doctrine to them, and many thousands were converted to Buddhism.

Among those converted was Mahasumana, the the prince of the Devas, who lived at Adam's Peak. Mahasumana begged Buddha to give them a relic which they might worship. Buddha gave a handful of his hair, which was placed in a golden urn, adorned with gems. This relic, covered with a thupa of sapphire, was placed on the spot where Buddha had preached.

Koviloor Acadamy

The great thupa, or dagaba, at Bintenne was built later over the collar bone of Buddha, which was brought to Lanka by a pious monk named Sarabhu.

Having thus converted Lanka to the faith, Buddha returned home to India.

(2) Buddha's second visit took place about four years after the first. His object this time was to stop a war which was beginning between the Naga king, Mahodara, and his nephew, Culodara, about the ownership of a gem-set throne. We shall discuss later who the Nagas were.

Travelling to Nagadipa (the North Western part of Ceylon, or possibly Jaffna), Buddha stopped the war by spreading darkness over the battlefield. He then restored light to them, and when he had preached to them the doctrine of peace, the two Nagas made up their quarrel and gave the disputed throne to him as a gift.

Before leaving Lanka, Buddha visited Kelaniya at the request of its king, Maniakkhika, who had been converted to Buddhism on the occasion of the first visit. A tree was planted on the spot when Buddha had stood, and the gem-set throne was left there, as an object for the veneration of the Naga kings.

(3) Three years later Maniakkhika prayed Buddha to come once more to Kelaniya. Buddha came again, setting out on the second day of the month of Wesak, when the moon was full, accompanied by five hundred bhikkus, or monks. Sitting on a precious throne, on the

Koviloor Acadamy

spot where the Kelaniya temple now stands, Buddha again preached to the Nagas.

On his way home Buddha visited Adam's Peak, where he left his footprint. He went also to Anuradhapura, where he blessed the sites on which, later, the sacred Bo-tree and the Ruanwelli dagaba were to stand.

It does not matter to us, from a purely historical point of view, whether the stories of Buddha's three visits to Ceylon are true or not; that is a religious question. Historically, the story interests us because of the descriptions of the people who lived in Ceylon at that time.

The Yakkhas of the Mahavamsa were probably the same as the Rakshasas of the Ramayana. Both words mean demons, and probably refer to the wild and savage Veddas. On the other hand the Rakshasas may have been purely imaginary.

According to the Mahavamsa, the Veddas were driven up into the hill country (Giridipa) and the rest of the island was taken over by the Devas and the Nagas. The Devas and the Nagas were probably very much the same; we are told that Maniakkhika, the Naga king of Kelaniya, was among the Devas to whom Buddha preached at Bintenne. Therefore, for the sake of convenience, we will call them all Nagas. It appears that there were then in Ceylon people called the Nagas, who were more civilized than the Yakkhas, or Veddas, who had been driven back into the hills and jungles.

There have been many suggestions as to who these Nagas (or Devas) may have been. As we find Nagas (snake-worshippers) mentioned also in Indian history, it is very likely that they had come down from India as the Tamils came later. Some people believe that

Koviloor Acadamy

they were related to the Malays, but that again cannot be proved. Thirdly it is possible that they were a section of the Veddas who, somehow, had grown more civilized than the rest. Lastly it is also possible, though not likely, that they were purely imaginary.

THE COMING OF THE SINHALESE

So far the history of Ceylon has been made up chiefly of legends and stories which, whether true or imaginary, give us very little real or valuable information. With the arrival of the Sinhalese, about 480 B.C., definite history begins. The Mahavamsa, though written long after the events it tells us about, undoubtedly gives a true account of the most important facts.

THE STORY OF VIJAYA

We have seen already how Northern India, after its conquest by the Aryan invaders, was split up into many small kingdoms. In the North-east, in the part now know as Bengal, was the kingdom of the Vangas. The wife of the Vanga king was a princess of the Kalingas, who lived on the East coast, in the modern Orissa.

The King and Queen of the Vangas had a daughter named Suppadevi. Suppadevi, while still a girl, ran away from her father's palace, and went to the country of Lala (now Gujerat) on the West coast. While there she had a son, Sinhabahu, and a daughter, Sinhasivali. The Mahavamsa tells us that Suppadevi's husband was a lion, but that probably is only a legend meaning that he was an exceptionally strong and fierce man, or possibly a robber.

When Sinhabahu grew up, he did as his mother had done before him, and ran away from home. Carry-

Koviloor Acadamy

ing his mother on his right shoulder and his sister on his left, he fled from his father's cave to Bengal.

Meanwhile the lion, Sinhabahu's father, searching for his lost wife and children, had become such a terror to the country people that they begged the King of Bengal (or Vanga) to have him destroyed. The king offered first one thousand, then two thousand, and then three thousand pieces of money to anyone who would destroy him; but no one could be found to face so terrible an enemy. At last, tempted by the reward, Sinhabahu himself came forward.

Despite his mother's tears and entreaties, Sinhabahu went forth and killed his own father with an arrow. He had already been promised that, if he killed the lion, he should have the whole kingdom as his reward, and when he returned with his father's head as proof of his success, he found that the old king had already died.

Thus Sinhabahu became king of Bengal. He did not stay there, however. Handing his kingdom over to his mother's new husband, who was a relation of the old king, he and his sister, Sinhasivali, returned to Gujerat, the land where they were born, and founded the city of Sinhapura.

Sinhabahu had thirty-two sons, the eldest of whom, Vijaya, should have reigned after him. But Vijaya was a violent man, and committed so many crimes that, after warning him twice, Sinhabahu took him and seven hundred of his followers, shaved one side of their heads (a sign of disgrace and slavery) and drove them out of the country.

Vijaya and his seven hundred followers took ship and sailed southward. They landed first at Sopara, a sea-port near Bombay, but not wishing to settle down there they set sail again and came to Lanka. They

Koviloor Academy

landed, probably, close to Puttalam. They called the place Tambapanni, which in Pali means 'red hand,' because when they put their hands on the ground the red soil coloured their palms. Later the name Tambapanni was applied to their chief city, and then to the whole island.

The Mahavamsa tells us that Vijaya landed in Ceylon on the very day of Buddha's death. The coincidence of the exact day seems, perhaps, too strange to be true, but there is no reason for disbelieving that the two things happened round about the same time. As we know that Buddha died somewhere about 486 B.C. we may assume that Vijaya and his followers landed in Ceylon within at the most a few years of that date.

Even if it is true that Buddha himself had converted Lanka to his religion, it is certain that there was no Buddhism left there by the time Vijaya arrived. He found the land occupied by people whom the Mahavamsa still calls Yakkhas, ruled by a queen named Kuvanna. Who these Yakkhas were it is hard to say, for the Mahavamsa itself has already told us that the Yakkhas had been driven back into the hill country. Possibly, therefore, they were the Nagas and Devas already mentioned. It is, however, much more likely that they were still the Veddas; and that the Mahavamsa was wrong in its first statement, and they had not yet been driven to the hills.

According to the Mahavamsa, as soon as Buddha reached heaven he told all the gods that Vijaya and his followers had come to Lanka, where his religion was to be established, and begged them to protect the newcomers. When Vijaya arrived he found Indra (or Sakka), king of the gods, sitting at the foot of a tree, dressed as a hermit. When Vijaya asked the name of the island,

Koviloor Acadamy

Indra replied : " The Island of Lanka. There are no men here, and no dangers will arise." Then, after sprinkling water over them, and winding about their hands a holy thread, which served as a charm against demons, Indra vanished.

At first Vijaya and his followers thought the island was deserted, but one of them saw a dog. Thinking that where dogs were seen there must be a village, he followed it.

The dog was really one of the female Yakkhas disguised, and it led the man straight to where Kuvanna, the Yakkha queen, sat spinning at the foot of a tree.

Seeing a pond near by, the man bathed, and began to pluck lotus shoots. As he came up out of the water again, Kuvanna cried : " Stay ! Thou art my prey ! " The man stood still, unable to move because of the power of Kuvanna's magic. Kuvanna could not eat him, as she wished to do, because of the charm which Indra had given him ; so she lifted him up and threw him into a deep pit. Then the dog went back and led another of Vijaya's followers to her, and then another and another, and so on until all the seven hundred were imprisoned in the pit.

When Vijaya found that all his men had gone away and none of them had come back, he began to fear for their safety. Taking his five weapons, sword, bow, axe, spear, and shield, he went to look for them. He traced them to the bathing pool, but though he saw all their footprints going down into the water, there were no signs of any of them coming up again.

Seeing Kuvanna, who still sat spinning at the foot of the tree, he asked her if she had seen any of his men. Kuvanna, in answering his question, betrayed herself. She addressed him as ' Prince,' which made him think

Koviloor Acadamy

that she must be a Yakkha, or demon, as she knew by her magic who he was, though no one had told her. Seizing her by the hair, he held his sword to her throat, crying : " Slave, give me back my men or I will slay thee ! " The terrified Yakkha not only gave back all his seven hundred men unharmed, but gave them food (which she had taken from the ships of traders, whom she had devoured) and promised to give Vijaya her kingdom and to be his wife.

Thus Kuvanna gave the island of Lanka to Vijaya, and became his wife. She feared that, as it was by her help that the strangers had settled in the land, her fellow-Yakkhas, would kill her, so she told Vijaya to destroy them all immediately. At first Vijaya did not see how to do this, for the Yakkhas could make themselves invisible ; but Kuvanna promised to guide him to them. When she called aloud, Vijaya swung his sword around him, and Kuvanna so guided it that it fell upon the Yakkhas and killed them all. Thus Vijaya and his followers became the sole owners and rulers of the island of Lanka.

Having thus settled himself in Lanka, Vijaya built the city of Tambapanni, probably on the south bank of the Malwatte Oya, near Anuradhapura, and made it the capital of his kingdom. Some of his chief followers built smaller cities of their own. The ruins of small cities, which may have been founded in this way, can still be seen in the jungles around Anuradhapura.

When they were comfortably settled in their new home, Vijaya's followers petitioned him that he would be properly consecrated as King of Lanka. Vijaya agreed, on the condition that a queen, of birth as noble as his own, should be consecrated at the same time, in

Koviloor Academy

order that he might have children worthy to follow him as kings of Lanka. As no fitting princess could be found in the island, Kuvanna being only a Yakkha, he sent a message, with many rich gifts, to the Tamil king of Madura, in South India, asking him to send one of his daughters.

The king of Madura sent one of his daughters, and nearly a hundred other girls as well for Vijaya's followers to marry. He also sent many rich gifts, including jewels, elephants, horses, and a large number of skilled workmen with their families. This vast multitude landed at the port of Mantota, near Mannar.

When his new queen arrived from Madura, Vijaya told Kuvanna that she must now leave him, taking their two children with her. Kuvanna wept and prayed that she might be allowed to stay, but Vijaya would not listen. So Kuvanna and her children returned to the old Yakkha city of Lankapura, (Bintenne ?) where Kuvanna, not being recognised, was killed as a spy. Her children, fearing that they would be killed also, fled to the country near Adam's Peak, where they founded (according to the Mahavamsa) the race of Pulindas, or Veddas.

Vijaya and the princess from Madura were now, amid great feasting and rejoicing, crowned king and queen of Lanka, or, as they called it, Tambapanni.

Vijaya, who had reformed, and cured himself of the vices which had made his father send him away, ruled over all Lanka for thirty-eight years, wisely and justly.

The followers of Vijaya called themselves the 'Sinhala,' or 'Lion-people,' because their leader was the grandson of Sinhe, the lion. This word Sinhala, passing through several languages, including Portuguese and

Koviloor Acadamy

Dutch, at length became the modern English word Ceylon.

SUMMARY

There is, as we have said, every reason to believe that the Mahavamsa is true in its most important facts, though many of the details, for example the stories of Kuvanna and the invisible Yakkhas, are obviously legend. If we try to sort out the truth from the imaginative additions, we are left with the following facts.

Somewhere about the year 486 B.C. a prince named Vijaya, with a number of followers, left his home in Gujerat and found his way down the West coast of India to Ceylon. The exact reasons why he left his home do not matter. In all times men set out to seek adventure and wealth in new lands.

When he landed in Ceylon, he met with some opposition from the original inhabitants. It is unlikely that they captured all his followers, as Kuvanna is said to have done, but no doubt Vijaya lost some of his men in the struggle. Vijaya soon defeated the original inhabitants, and drove them back up-country. It is impossible that he killed them all, as in the Kuvanna story. It must have been far more profitable for him to keep them to work for himself and his followers.

Lastly, not wishing to unite themselves in marriage with the Yakkhas, whom they despised, Vijaya and his followers sent to Madura for a supply of suitable wives.

Exactly who the Yakkhas, as the original inhabitants were called were, it is hard to say. They were, probably, the same people who, in the accounts of Buddha's visits, are called Yakkhas, Nagas and Devas, that is Veddas with a possible mixture of some other race (see page 21).

Koviloor Acadamy

It may be mentioned that, though the Mahavamsa mentions only the followers of Vijaya, who came from Gujerat on the West coast, many people believe that they were joined by other Indians from Bengal, on the East coast.

BOOKS FOR THE TEACHER

Short History of Ceylon by CODRINGTON, (Macmillan.)
The Story of the Sinhalese by J. M. SENAVERATNA.
Ramayana, translated in the Everyman's Library.
Mahavamsa, translated by GEIGER.

EXERCISES.

1. Find out, if possible, any local legends about the early history of Ceylon. For example, those who live near Nuwara Eliya can study the local legend that Sita was imprisoned on the top of Hakgalla.
2. Collect any pictures of the Veddas, and, if possible, talk to someone who has seen them, or read about them in any of the well-known books on Ceylon.
3. Make up and act a short play, showing the landing of Vijaya and his men, and the meeting with Kuvanna.
4. Trace on a map of India Vijaya's journey from Gujerat to Ceylon.

Koviloor Acadamy

CHAPTER III.

EARLY HISTORY OF THE WEST.

END OF THE OLD CIVILIZATIONS—THE ASSYRIANS—THE PERSIAN EMPIRE—CYRUS—GREECE—SOCRATES—MACEDONIA—ALEXANDER THE GREAT—ROME—JULIUS CAESAR.

THE END OF THE OLD CIVILIZATIONS

We saw in Chapter I. how, very early in history, there were two great civilizations in the western half of the world, one in Mesopotamia and the other in Egypt. We saw also how both of those civilizations were destroyed by raiders.

THE ASSYRIANS

The chief destroyers were a race called the Assyrians. The Assyrians were a semitic race, akin to the Arabs and the Jews. They came from the barren lands north of Mesopotamia, and, as a result of their hard and simple life, they were very vigorous and fierce, though very little civilized.

They conquered the remains of the Sumerian civilization, which had already been conquered by several other wandering tribes in turn, and was now called Babylon, about the year 1275 B.C. With that as their centre, they began to build up a great empire. For a thousand years, 1600-600 B.C., they were the supreme power in that part of the world. In 670 they conquered Egypt.

The Assyrians were fighters and destroyers. They captured and destroyed both the ancient civilizations of the West, Babylon and Egypt, but they did not set

Koviloor Acadamy

up a new civilization of their own in place of them. Nevertheless they established an empire, founded on force, which lasted nearly ten centuries.

The rule of the Assyrians was so stern and cruel that, a little before 600 B.C., their whole empire rebelled. In 606 B.C. the rebels captured Nineveh, their chief city, their king was burnt in his own palace, and the rule of the Assyrians came to an end.

THE PERSIANS

When the Assyrians were conquered in 606 B.C., their place was taken by two races very nearly related to one another, the Medes and the Persians, who lived side by side in the land now known as Persia. Both races were of Aryan origin (see Chapter I).

At first the Medes, who lived in the North, were the leaders, but early in the sixth century B.C. the Persians, in the South, began to pull ahead. This advance was due chiefly to their great king, Cyrus.

CYRUS THE PERSIAN

Cyrus came to the throne about 553 B.C. Under his leadership the Persians rebelled against the Medes, who up till now had claimed to be their rulers, took the Median king from his throne, and added Media to their own kingdom. Cyrus thus became Emperor of the whole of Persia.

Seeing Cyrus grow so powerful, all the other nations in that part of the world, who had only just freed themselves from the Assyrians, began to fear him. The King of Egypt, the prince of Babylon, Croesus, King of the Greek kingdom of Lydia, and some of the Greek cities, fearing that the Persians would conquer them as the Assyrians had done, all combined against Cyrus.

Koviloor Acadamy

Cyrus had one of the most necessary gifts of a great man ; he could think and act very quickly. While the members of the combination were still planning and arguing how they should attack Cyrus, Cyrus attacked them. First of all he defeated Crœsus, who was to lead the combination, and added Lydia and some of the Greek cities to his empire. Then, for six years, he was busy with an attempt made by the Scythians, a tribe from Central Asia, to invade him from the East. He not only drove the Scythians back, but extended his empire Eastwards to the boundaries of India.

In 538, having settled the Scythians, he returned to deal with his old enemies in the West. He defeated the remains of the Assyrian empire of Babylon, and added that to his empire, which now reached from India in the East to Greece in the West. The only civilized country not included was Egypt. Cyrus could have conquered Egypt without any difficulty at all, but his attention was called away by another Scythian invasion. While driving the Scythians out again, Cyrus was killed in battle, in 529 B.C., so the conquest of Egypt (525 B.C.) was left to his son, Cambyses.

The empire built up by Cyrus and completed by Cambyses was the largest that the world had yet seen. It included all the old Assyrian empire, and much more as well. It reached from the borders of India to the borders of Greece, and thus covered all the nations (except China and India) that were then civilized.

Cyrus, though he appears in history chiefly as a conqueror, was a wise, just, and even a peaceable man. He attacked and conquered Lydia, Scythia, etc., largely in self defence because they were preparing to attack him. His wisdom and generosity were well shown in his treatment of the Jews. The Jews had been con-

Koviloor Acadamy

quered by the Babylonians in 586 B.C., and taken away captive to Babylonia. When Cyrus conquered the Babylonians, he freed the Jews, and sent them back to their own land.

THE PERSIAN EMPIRE

The great empire built up by Cyrus was not only the largest the world had yet seen ; it was also, in some ways, the best governed.

The Assyrian Empire had depended for its wealth on periodical raids into neighbouring countries. Cyrus, however, gave up these raids, and depended on the peace and prosperity of his own lands. He made excellent roads from town to town, introduced metal coins, and encouraged in every possible way the growth of regular and peaceful trade. Also, instead of taking by force all that they had, as the Assyrians had done, he made the countries he conquered pay regular, but fairly small, taxes. Thus Cyrus, though a conqueror, was not a robber and destroyer, and he gave every help and encouragement to peaceful trade. By these means Persia grew so wealthy that the palaces of her kings were said to be the most splendid in the world.

Secondly, Cyrus was very tolerant, and did not oppress the lands he conquered. He allowed each nation to keep its own customs, religion, etc, which was unusual in those fierce days. His treatment of the Jews was an example.

The Persian Empire was divided into twenty provinces, each ruled by a ' Satrap ' or Governor, appointed by the emperor. The principal cities were persopolis, Susa, and Ecbatana (which had been the chief city of the Medes).

Koviloor Acadamy

It may seem, at first sight, that Persia belongs to the East rather than to the West. That is true, but it was more convenient to deal with the history of Persia along with the history of the western nations because, while she had little or nothing to do with India and the lands east of her, she was in close contact with her western neighbours, and especially with the Greeks.

GREECE

By about 1000 B.C. the Aryan wanderers, who now occupied Europe, had begun to settle down. They had inherited from the dead civilizations of Egypt and Mesopotamia the arts of building, working metals, writing, etc., and much of their learning. This Aryan civilization, founded partly on the older civilizations which it helped to destroy, has continued to the present day. It began in South-Eastern Europe, around the shores of the Mediterranean Sea, and spread slowly northwards and westwards.

The first Western Aryans to reach a high stage of civilization were the Greeks. By about the year 800 B.C. we find, scattered about the southern part of what is now the Balkan Peninsula, a number of small but flourishing Greek cities, each of which, with the country round it, formed a separate and independent state.

These small city-states, though each one governed itself independently, were bound together by many ties. They spoke the same language, they worshipped the same gods, they had the same customs and the same ways of thought. Their civilization was marked by great achievements in art and philosophy, for which reason the Greek language is still studied, even in Ceylon. In poetry, drama, and sculpture, they have never been surpassed, and the ideas of Socrates the

Koviloor Acadamy

philosopher, and his friend and pupil Plato, have taught and inspired the thinkers of many nations for more than two thousand years.

Besides being great thinkers and artists, the Greeks were great traders and travellers. They visited Egypt, and learnt much from the ancient civilization of that country. Some of the boldest of them travelled as far as India and possibly even Ceylon.

SOCRATES

Many nations have produced great soldiers, conquerors, and statesmen, but perhaps no other nation has produced thinkers as great as the Greeks. Therefore, in choosing a great man from Greek history we will pass over the soldiers and leaders, and take Socrates, the philosopher.

Socrates was born about 469 B.C., his father being a stone-mason. He was a citizen of Athens, the largest and most important of the Greek cities.

At the time when Socrates grew up, a great search for wisdom was going on among the Greeks, and a multitude of self-appointed teachers gave lectures to all who would listen on such subjects as truth, beauty and so on. Socrates did not join these teachers, he set to work to examine their beliefs, to destroy those which were wrong, and to build up a new system of ideas founded not on what somebody else had said, but on facts which could be definitely proved, and on common sense.

Many of the young men of Athens joined Socrates, because they believed that his teaching was more sensible than that of the older lecturers. Socrates taught his followers not by preaching to them, but by asking them questions. If he found a man holding a wrong

Koviloor Acadamy

idea, he did not explain to him that it was wrong ; but by making him explain his reasons for holding the idea, brought him to see that he really had no good reasons at all.

For many years Socrates walked up and down the public places of Athens, arguing with and teaching anybody who wished to learn the truth. First, by his cunning questions, he brought them to see which of their beliefs were wrong, and then he helped them to think out new and truer ideas for themselves. He did not just tell people things, as the other teachers did; he showed them how to think things out for themselves.

When he was an old man of about seventy, some of the rulers of Athens complained that, with his new ideas, he was misleading the young men of the city. He was telling them not to believe in the old gods and the old teachings, and not to reverence the things which their fathers had reverenced. He was tried in the law court on a charge of false teaching, and condemned to die by drinking poison.

Socrates could easily have saved his life by leaving Athens, but he would not take the chance which was offered him. By doing so he would have admitted that he was wrong, and he chose rather to die for his beliefs. In 399 B.C. he drank the cup of poison, continuing to teach his followers until the moment he died.

Though the people of Athens killed Socrates, they could not kill the truth which he taught. His followers lived on, and one of them, Plato, wrote several books, which not only preserve for us the teachings of his master, but show us exactly how Socrates taught. He wrote also a very beautiful account of the death of Socrates.

The chief idea of Socrates, that men should not believe things just because they have learnt them from

Koviloor Acadamy

other people, but should prove the facts for themselves and then reason from them by their own common sense, has been the foundation of nearly all Western thought since his day. For example, for a long time people tried to explain lightning by inventing superstitions about it. But scientists, following the teaching of Socrates, put aside all old stories about it being caused by the anger of gods, etc., and found out the truth not by making up new stories, but by watching the lightning and its effects with their own eyes.

Although Socrates was one of the wisest and best men the world has seen, he was also one of the ugliest. He was very fat, awkward, and badly dressed, so that those who had not heard him teach, laughed at the sight of him. He was, however, very strong. When in his youth he served as a soldier, he once spent the whole of one cold night standing with his bare feet on the frozen ground, because he was so busy thinking that he never noticed the cold.

His death is one of the noblest scenes in history. He had no fear or hesitation; his only thought was to teach the truth as long as he had life in his body. His love of justice was so strong that, just before he fell, he asked one of his friends to repay a small debt which he owed. We see all through history that men who discover new truths have to suffer for them, as Socrates and Buddha and Christ and Muhammad and many more have done, before they can persuade others to believe them.

THE FALL OF THE GREEKS

The value of history lies in the lessons it teaches. What has happened once is likely to happen again, though perhaps in a different way. We have seen

Koviloor Acadamy

already how the Sumerian civilization was destroyed because the independent cities could not combine together. We now see history repeat itself with the Greek cities. In spite of all their philosophical wisdom they could not combine, and that led to their downfall. Except in the greatest emergency, their jealousies made them hate one another more than they hated any outside enemy who threatened to destroy them all.

Only one thing ever forced the Greek cities to unite together successfully, and that only for a short time. That was the fear of Persia.

We have seen already how Cyrus enlarged his empire until it included several of the Greek cities. Only after he had actually taken those cities did the other Greeks realise their danger sufficiently to join together to face it. In 500 B.C. the conquered cities rebelled and, at last, the cities which were still free came to help them.

Ten years later, in 490 B.C., Darius, who had succeeded Cambyses as King of Persia, sent a great fleet to punish the rebels and conquer the rest of Greece. In spite of many quarrels among themselves, the Greeks joined forces and destroyed this fleet at the Battle of Marathon. Ten years later they defeated even greater Persian forces at Salamis (480 B.C.), and Plataea (479). The Persians could risk no more such defeats, and left Greece alone for a time.

We may wonder at first why the Persians, who a few years before had been so powerful, were so easily defeated. The first reason is that their sudden prosperity had made them lazy, pleasure-loving, and therefore worse fighters. Secondly, the Persians were fighting only for conquest and glory, while the Greeks were fighting for their lives. Thirdly, the Persians,

Koviloor Acadamy

who were really land soldiers, made a mistake in fighting on the sea against the Greeks, who were far more experienced with ships.

Being now freed from their long-dreaded enemy, the Greeks entered upon the time of their greatest prosperity and development. But the need for unity and co-operation had gone, and it was not long before they fell to quarrelling and fighting among themselves. They were so busy with these private quarrels that they did not notice a new nation, stronger even than Persia, that was growing up next door to them.

MACEDONIA

Macedonia was a small kingdom to the north of Greece. Its inhabitants were closely related to the other Greeks, though the Greeks would not admit it. They were, for the most part, simple country people; hard workers, and, when necessary, fierce fighters. Though less civilized and educated than the Greeks of the cities, they had the unity which the city dwellers lacked. The Macedonians were a united nation, ruled by a king.

In the year 359 B.C. a very great king, Philip, came to rule over them. In twenty-three years Philip changed Macedonia from a small kingdom into a great empire. In 338 B.C. he defeated the Greek cities at the Battle of Chaeronea, and added them to his kingdom. Thus the free and independent cities, largely because of their own quarrels, lost their freedom and were ruled by a foreign king.

It is at first hard to see how the Macedonians were able to conquer all the larger nations around them, and especially the Greeks, who a few years before had beaten even the Persians. The answer is that, in the first five

Koviloor Acadamy

years of his reign, Philip made the Macedonian army, small though it was, the best trained in the world. Philip was really the inventor of what we now call an army, that is, a body of men who are trained soldiers by profession. He taught his soldiers 'team spirit,' he taught them to work together according to an arranged plan, instead of each soldier fighting independently. We know that a football or cricket team whose members all help and support one another, and obey the commands of their captain, will always defeat a team whose members play independently and selfishly, each one trying to win glory for himself, and quarrelling as to who shall be captain. In the same way Philip's trained, drilled, and disciplined soldiers always defeated their more numerous but less trained and obedient enemies.

Philip regarded himself as a Greek ; he did not want to conquer the other Greeks, he wanted to become their leader. After he defeated them, he treated them well. He admired their civilization and learning (he had a Greek teacher for his son), and he wanted the help of the Greek fleet in his great plan for the conquest of Persia. Philip was a man who could see beyond the present into the future. The Greeks had defeated Persia for the time, but he saw that, sooner or later, the Persians would recover and try again, and—as the Greeks could never combine for long together—the Persians must in the end be victorious. The best way of preventing the Persians conquering the Greeks was for the Greeks to conquer the Persians before they regained their strength. Therefore Philip wished to lead all the Greeks against Persia.

Before Philip could put his great plan into action, he was stabbed by a private enemy (336 B.C.), and his son, Alexander, succeeded him.

Koviloor Acadamy

ALEXANDER THE GREAT

Alexander was born in 356 B.C. He was trained up from boyhood to carry on his father's plan. He was educated by Aristotle, one of the greatest of the Greek philosophers, and when he was only sixteen his father entrusted him with the command of an army. Thus, though he was only twenty years old when he became king, he had wisdom and experience far beyond his years. He had also the finest army in the world under his command, and his father's plan to guide him.

The first difficulty he had to face was a general rebellion throughout his empire. The countries which his father had conquered, seeing their great conqueror dead and a boy of twenty in his place, thought it an excellent chance to free themselves. The rebels were greatly mistaken : Alexander proved even more terrible than his father. The army, which Philip had trained so carefully, defeated the rebellion as soon as it started. Those of the rebels whom he thought would make useful soldiers, Alexander conciliated by generous treatment : the others were ruthlessly destroyed. The city of Thebes, which had led the Greek rebels, he destroyed completely, with the exceptions only of the chief temple and the house of the great poet, Pindar.

Having defeated the rebels, he forced the Greeks to recognise him as their leader, and set forth at last to carry out his father's plan and conquer Persia.

He captured first the outlying parts of the Persian Empire, Asia Minor (now Turkey), and Syria. He was especially careful to capture and destroy all the sea-ports, so that the Persians could not send an army round by sea to attack him from behind.

He was still engaged in the conquest of Syria when Darius, King of Persia, with a mighty army, came to meet him at Issus (333 B.C.).

Koviloor Acadamy

The Persian army was far greater in numbers than the Macedonian, but it was badly trained and without discipline. It was accompanied by hordes of servants, slaves, dancers, musicians, and other entertainers. The Persian generals were so confident of success that they even brought their wives and families to watch the defeat of the Greeks !

Alexander's army was small, but it was trained and disciplined. It smashed straight through the Persian host (which was more like a crowd than an army) as a small hammer smashes through a big glass window. The Persians, including King Darius, fled like deer.

Alexander did not even trouble to pursue them. He went on to Egypt, which he conquered almost without a struggle. While there, he founded the great sea-port of Alexandria, which still bears his name, and which for many centuries was one of the chief centres of civilization and learning in the world.

Having added Egypt to his empire, he returned, by way of Mesopotamia, to complete the conquest of Persia. While he had been away in Egypt, Darius had taken the opportunity to collect a new army, larger even than the one which had been destroyed at Issus. In 330 B.C. he met Alexander at Arbela, with the whole force of Persia behind him.

The Persians had not learnt the lesson taught them at Issus. Their army, though even larger, was no better trained or disciplined than before. It was still accompanied by crowds of women, servants, entertainers, and so on, who fell into frightened confusion at the first sound of battle, and spread their panic to the soldiers.

Once again the small Macedonian army drove straight through the mob of Persians, scattering them

Koviloor Acadamy

in every direction, just as a few calm and disciplined police can force their way through a big excited crowd. This time Alexander pursued Darius, but before he could capture him Darius had been slain by his own subjects, who were disgusted by their defeat.

At the Battle of Arbela the Persian power was broken for ever. Alexander proceeded without any further trouble to add the Persian Empire to his own, and set up a Macedonian government there, putting his own officers in the places of the Persian Satraps. He took over, one by one, the great Persian cities of Susa (the capital), Persepolis, and Ecbatana.

Alexander was an excellent example of the Sinhalese saying that every man is his own madman. He was in many ways one of the wisest and cleverest of men, he was perhaps the greatest soldier and certainly the greatest conqueror that the world has ever seen, yet in other ways he was little better than a madman. For example, in one fit of drunken anger he burnt to the ground the great palace at Persepolis, with all its priceless treasures. When his friend, Hephaestion, died, he killed the doctor who had attended him, ordered the hair of every horse in Persia to be clipped short, prohibited all music in his camp, caused hundreds of innocent Persians to be slaughtered, and set aside a sum of over thirty-million rupees to be spent on his tomb! When his favourite horse, Bucephalus, died, he showed his grief in ways almost equally extravagant, and had a whole city built as a memorial over the animal's grave! He was a very young-looking man, with a fair skin and golden hair. He was so vain of his personal appearance that, in his desire still to look young and boyish, he first started the custom of shaving the face.

The truth is that Alexander's successes had been too much for him. Wherever he went he conquered,

Koviloor Acadamy

and the constant triumphs turned his head. While in Egypt he learnt that the Egyptian kings had been worshipped by their people as gods (see Chapter I.), and after that nothing would satisfy his vanity but to be treated as a god himself, and worshipped by his followers! He thus brought back to Europe the oriental idea of a combined god-king. But most of all he was seized with an almost insane desire for further conquests. He wanted nothing less than to conquer the whole world! Instead of settling down to re-organize and govern properly the vast empire he had already won, he led his troops Eastward again, in search of further lands to conquer.

For seven years he wandered with his army about Asia, still conquering everywhere he went. He conquered Turkistan, Afghanistan, Baluchistan, and the wilder and less known regions to the north (Central Asia). Finally, in 326 B.C., he crossed the Khyber Pass into North India. A fuller account of his Indian conquests will be given in Chapter IV. He defeated the Indians as easily as he had defeated his other enemies, and added the Punjab to his empire. He wished to cross the Indus and follow down the Ganges, which was then believed to flow to the end of the world; but his soldiers, weary of these endless and useless conquests, and more and more offended by his claims to be worshipped as a god, refused to follow him any further. Sending part of his army home by sea, he led the rest back overland to Persia.

When he reached Persia he gave up the idea of any further conquests, and was just settling down to the useful and necessary task of governing his huge dominions, when he died of a sudden fever caught after a drinking bout (B.C. 323).

Koviloor Acadamy

After his death, his empire quickly fell to pieces. He left no successor, and the son who was born just after his death was murdered by a rival. The generals he had left in charge of the countries he had conquered refused to recognise any new emperor, and established themselves as independent kings of the lands they governed.

WHAT ALEXANDER REALLY DID

The first thing that strikes us about Alexander's career is its wonderful success. He was only twenty when he became king, he was only thirty-two when he died, and in those twelve years he conquered all the world within his reach. That, certainly, was a great achievement ; yet, when we see how his huge empire fell to pieces as soon as he himself died, it seems to have been vain and useless.

The truth is that, short-lived as Alexander's empire was, it did while it lasted more good than at first appears.

(1) It first gave men the idea of world-unity. For a short time the whole civilized world from India to Greece was united under one rule. It was, of course, united by force, but even so the men of different countries saw the benefits they got from the unity, and were more ready to combine together peaceably, for purposes of trade, etc., in the future.

There have been several attempts since his time to unite the whole world into a single empire, but they have all failed because they have all been founded on force. It is only in very recent times, from 1919 onwards, that the different countries of the world have improved on Alexander's plan by uniting,

Koviloor Acadamy

peaceably and of their own free will, into the League of Nations.

(2) By extending Greek rule and civilization eastwards as far as the river Indus, Alexander broke down the ancient barrier between East and West.

Before this time the only relationship between East and West had been one of war. The Persians and the Greeks had fought one another, but they had never met peaceably to trade and exchange ideas. When they were bound together in one empire, they established a certain amount of friendly communication ; they found that they had much to learn from one another, and could sell to one another many useful things. The trade routes opened by Alexander's conquests have never since been entirely closed.

Besides exchanging goods, they exchanged ideas. Alexander first brought to Europe news of the great civilization that had grown up in India, and the Indians, in return, were glad to learn something of Greek art and philosophy. Alexander also brought back to Europe the Egyptian idea of a combined god-king, which, in a modified form, lasted for a very long time. Western kings before his time had been little more than leaders of their equals.

(3) Wherever Alexander went, he founded great cities. The sites of these cities were chosen so wisely that most of them still flourish. Many of them were named after himself : for example Alexandria, Alexandretta, Kan-

Koviloor Acadamy

dahar, and Secunderabad. Kandahar and Secunderabad are derived from Iskander, the Eastern pronunciation of his name.

These cities were not only great sea-ports or trading centres; they were also homes of civilization and learning. Though Alexander was a fierce fighter, and though he had occasional fits of savage temper, he was not a barbarous man. He had been educated by Aristotle, the Greek philosopher, and he always encouraged art and study and helped learned men. Alexandria in particular, where Greek philosophy combined with the sciences of the ancient Egyptians, was one of the greatest centres of learned men in the world.

Thus we see that, though Alexander's empire lasted only a very short time, it did much good. The weakness of his work was that it was limited to conquest; he died before he could organise the government of his vast empire, and put it on a firm and lasting basis.

As one would expect, many strange legends grew up about Alexander, both in the West and in the East; legends of his bravery, his success, even of his horse Bucephalus, which no other man could ride. But even when these legends are cleared away, and we look only at the historical facts, he remains the most successful of all conquerors, the first man to dream of uniting the whole world together, and the first to bring West and East into close contact.

ROME

While the Greek cities were decaying, and falling under Macedonian rule, another great city-state was rising to power in the West. That was Rome.

Koviloor Acadamy

Rome is very conveniently placed on a group of hills, near the mouth of the river Tiber, in the very middle of Italy. The date of the founding of the city is generally taken as 753 B.C., though, of course, that cannot be exact.

ROMULUS AND REMUS

A strange legend is told of the founding of Rome. Two baby brothers named Romulus and Remus, the sons of Mars, the Roman god of war, were put into a boat by their mother, and set adrift on the Tiber. The boat, after drifting some way down the river, was washed ashore. The two babies were rescued by a she-wolf, who mothered them and brought them up as though they were her own cubs.

When they had grown to small boys, they were found by a shepherd, who took them away from the wolf and brought them up in his own home. Later, when they were grown men, they each decided to found a city. Each of them chose one of the seven hills on which Rome now stands, and began to build.

One day Remus, who was getting on well with his own building, walked over to see how his brother Romulus was doing. Romulus had not got on very far, and was still busy putting up a wall. Remus was so scornful of his brother's slowness that he laughingly jumped over the wall, to show how low it was. Romulus was so annoyed by this insult that, seizing an axe, he struck his brother dead on the spot. Thus there was only one city built, and that one became Rome.

At first Rome was ruled by kings, but about the year 509 B.C. the kings were abolished. The city became a republic, governed by two officials called Consuls, who were elected every year. The Consuls

Koviloor Academy

were helped by the senate, a sort of Legislative Council of nobles, or chiefs. For a long time there were fierce disputes between these nobles, who were called patricians, and the common people, or plebs. These disputes were partly settled when the plebs were allowed to elect officials of their own, called tribunes.

The Romans were a very strong and warlike race, and they gradually conquered their neighbours until, by 270 B.C., they had conquered the whole of Italy.

Alexander the Great, as we have seen, had conquered many countries, but he had left them much the same as they were before he came. The Romans were much wiser. When they conquered a country, they added it to their own state, and very often made the conquered people Roman citizens, with the same rights and privileges as those who lived in Rome itself. Thus they came to regard themselves as Romans, and had no desire to break away again. Italy did not remain a conquered country, it became a part, or rather an enlargement, of the city of Rome.

It was not long before Rome extended her conquests beyond Italy. About 275 B.C. she began to conquer the Greek cities, which had broken free from Macedonia as soon as Alexander died, and fallen back to their old quarrels with each other. After three long and severe wars, she conquered Carthage, a great and powerful city on the North coast of Africa, and added parts of North Africa and Spain to her empire. By 146 B.C. all Greece and Macedonia had been conquered, and for the next hundred and fifty years the Roman Empire grew steadily until it included all the civilized Western world from Egypt in the East to France in the West.

Koviloor Acadamy

WHY ROME GREW

Rome had several great natural advantages.

First, the city was very well placed. It was built on hills, which made it safe from the attacks of enemies, and it was on the banks of a river in the very middle of Italy, which made it a splendid trading centre.

Secondly, the Romans were naturally very strong and warlike. They won their battles, as the Macedonians had won theirs, not because they were more numerous than their enemies, but because they were better organised, drilled, and disciplined.

Besides being strong in war they were also—as the Macedonians never were—wise is governing. Their motto was 'Spare the Conquered and Crush the Proud.' As soon as another country was conquered, it became a part of Rome itself, it came directly under Roman government and Roman laws. Thus the Roman Empire held firmly together, whereas the countries conquered by the Macedonians broke away at the first opportunity.

GREECE AND ROME COMPARED

The Greeks were remarkable as artists, poets, and philosophers; the Romans were remarkable as soldiers, governors, and lawyers. Thus the Romans conquered the Greeks, and placed them under Roman government and Roman laws; but in art and philosophy, the Romans were the pupils and imitators of the Greeks.

Besides their greater skill in war, the Romans had another advantage over the Greeks. There were many Greek cities, but there was only one Rome; and the Romans were never weakened to the same extent by quarrels among themselves.

Koviloor Acadamy

The Greeks were idealists, and loved wisdom and beauty. The Romans were practical people, and loved efficient armies, firm grovernment, and strong, just, laws. The Roman laws were so just, sensible, and carefully drawn up, that many of them (introduced by the Dutch, as Roman-Dutch law) are still used in Ceylon.

THE WEAKNESS OF ROME

The Roman system of government, though good in many ways, had several faults and weaknesses.

A country governed by a king has only one ruler, whom everybody obeys. A republic like Rome, governed by a committee of elected officials, has several rulers, each obeyed by his own party of followers. Consequently those rulers and their followers are sure to quarrel. It is almost better for a country to have one bad ruler than several good ones all fighting with each other.

Secondly, the system of governing was never changed, and what had been good for a single city was not so good for a huge empire. The whole empire was governed as though it were part of the city of Rome, as though the whole of Ceylon were to be controlled by the Municipality of Colombo. The result, in those days of slow travelling, was that the affairs of the distant provinces had to wait many months before the officials in Rome could settle them.

JULIUS CAESAR

We have said already that one of the faults of the Roman Republic was that it had too many rulers. We shall now see how the quarrels between those rulers ended in the triumph of one ; and how that one, when

Koviloor Acadamy

he had conquered all his rivals, was very little different from a king.

Julius Caesar, the greatest of the Romans, was born in the Year 102 B.C., the son of a noble, or patrician family. His nobility, however, hindered rather than helped him, as he wished to set up as the leader of the common people.

While still a young man, he served as an officer in the Roman army, and received the civic crown, which was the highest reward for bravery. Then, as it was a time of peace, he went to Greece to study philosophy.

While he was on the way to Greece, he had an adventure which shows well the kind of man he was. The ship on which he travelled was captured by pirates, or sea-robbers, who refused to set him free again until his friends paid them a large sum of money as ransom.

While he was waiting for his friends to send the money, Caesar was not, as many men would have been, frightened by the threats of the pirates. Instead, he threatened them, telling them that as soon as he was free he would come back and hang them all. When the money was paid, and he was set free, Caesar at once borrowed a ship, collected some men, and went back to find the pirates. He hunted them all over the seas until he had made good his threat by capturing and hanging every one of them.

After that he set up for some time as a politician, making himself very popular with the Roman people by his lavish public feasts and entertainments. In 62 B.C. he was appointed Governor of Spain. There were, at that time, various wars in the Spanish province, and Caesar, by his successful management of them, made a great reputation as a soldier.

Koviloor Acadamy

In 60 B.C. he returned to Rome, and was elected one of the two Consuls, or chief rulers. He joined forces with two other men; Pompey, a great soldier, and Crassus, whose vast wealth made him a very useful helper. These three men, Caesar, Pompey and Crassus, made themselves extremely powerful.

Shortly after, with the help of his two friends, he got himself appointed Governor of Gaul (France). He found Gaul, as he had found Spain, in a very troubled state. Not only were there constant rebellions among the Gauls themselves, but the German tribes were constantly attacking the borders.

After a few years of hard fighting, he quelled all the rebellions and defeated the Germans, driving them right back into their own country. These triumphs greatly increased his reputation in Rome, where success as a soldier was always the best way to fame and power.

In 55 B.C., and again in 52 B.C., he took his army across to England. He believed that the Britons (as the people of England were then called) had helped the Gaul rebels. He did not add England to the Roman Empire, but he taught the Britons not to interfere with the Roman power in Gaul. These two expeditions are interesting chiefly because the account of them, written by Caesar himself, is the first real mention of England in the world's history.

While Caesar was in Gaul, Crassus died, and Pompey, perhaps growing jealous, found new friends. Caesar knew that Pompey and his new friends would soon destroy his own power and reputation in Rome; so in 49 B.C. he gathered his army and led it across the Rubicon, a stream which marked the boundary of the Province of Gaul, home to Italy. The phrase to 'cross the Rubicon' has become a popular saying, meaning

Koviloor Acadamy

to take a step which cannot be undone, and leads either to fortune or to disaster. As Governor of Gaul, it was against the law for Caesar to leave his province. He knew that if he succeeded in defeating Pompey he could seize all the power in Rome for himself ; but if he failed, he would be disgraced for ever for leaving his province.

Pompey, seeing his rival approach with a large army, fled to Egypt. Caesar was welcomed in Rome, where he reigned supreme for eleven days, and was re-elected Consul. He then set off for Egypt, which was now a Roman province. He defeated Pompey at the Battle of Pharsala, and stayed in Egypt for nine months, attracted by the beauty of the great Egyptian queen, Cleopatra.

In 47 B.C. Caesar returned to Rome, and was appointed Dictator, or supreme ruler, for ten years. In 44 B.C. he was appointed Dictator for life.

It had long been the custom, in times of great danger and emergency, to set aside the ordinary elected rulers, and put one Dictator in command of everything. This had been done only under especial circumstances and for very short periods, but now Caesar, in ordinary peaceful times, was made a permanent Dictator. Tired of the quarrels and wars between rival rulers, like Pompey and Caesar, the Romans had decided to hand over all the power to one man. A permanent Dictator differed from a King only in name.

Caesar used his dictatorship wisely, showing himself as great a statesman as he was a soldier. He introduced many legal reforms, he encouraged agriculture throughout Italy, he introduced better systems of local government, and gave a certain amount of self-government to the distant provinces.

Koviloor Acadamy

Unfortunately Caesar had learnt something of the idea of a god-king which Alexander had brought home to Europe from Egypt. At first he was satisfied with the power of a king, then he began to want the title of a king, and finally he wished to be worshipped as a god. He had an image of himself carried in religious processions with those of the other Roman gods, and his statue in the temple was marked 'To the Unconquerable God.'

As a result of this, a few of the Romans who hated kings and loved the old republican government with elected rulers, plotted together and stabbed Caesar to death in the Senate House (44 B.C.)

The murder of Caesar was as useless as it was wicked. The time had come when the Roman Empire needed a single strong ruler, and as soon as Caesar was dead another man came forward to take his place. In 31 B.C., Caesar's own great-nephew, Octavian, defeated the last of his rivals and became emperor.

In 31 B.C., when Rome ceased to be a republic even in name, and became an empire ruled by an emperor, she was at the height of her power. Her empire included the whole civilized Western world, united under one strong and efficient government. We shall deal in a later chapter with the history of Rome under her emperors.

CAESAR'S CHARACTER

Caesar was a tall, dark man, powerfully built; and a great swimmer, horseman, and athlete. The statues of him show a fine head, with a stern and thoughtful face. He was, undoubtedly, one of the greatest men the world has seen. He was not, like Alexander, only a conqueror; he was a statesman, reformer, and law-

Koviloor Acadamy

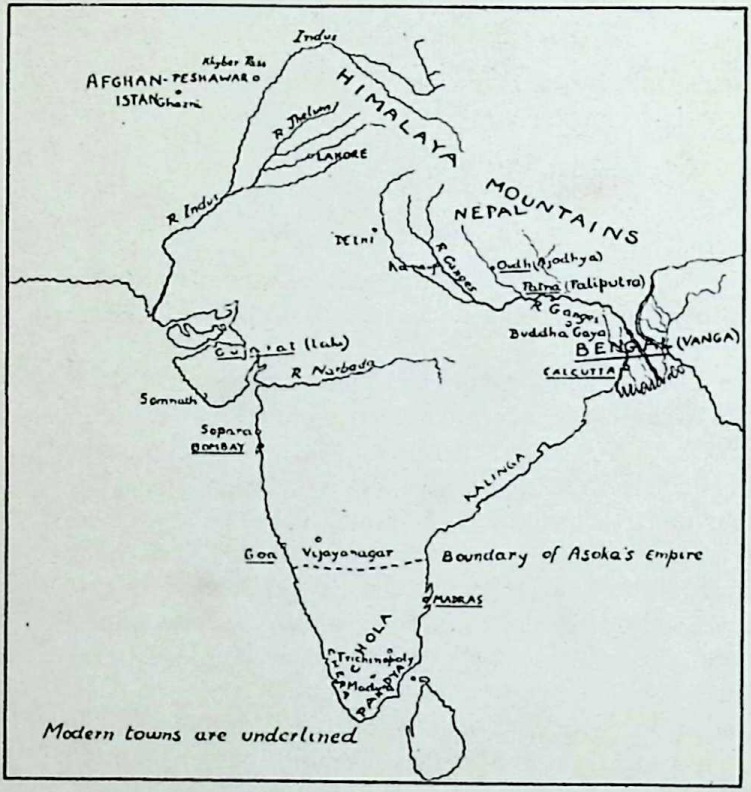
giver as well. He had all the true Roman virtues. He was a brave and skilful soldier, and a strong and just governor; a typical example of the men who, for several hundred years, made the name and the power of Rome supreme in Europe. In addition to his other achievements, the account he wrote of his wars in France and England ranks him as a great writer.

BOOKS FOR THE TEACHER—

WELLS' *Outline of History* and HEARNSHAW'S *World History* as for Chapter I.

EXERCISES—

1. Find on a map all the places mentioned in Chapter III.
2. Draw up a table of dates, giving all the important events mentioned in Chapter III. in the order in which they happened.
3. (*a*) Describe the character and conquests of Alexander.
   (*b*) Explain why Socrates is important in World History.
4. Make up and act a short play showing Julius Caesar among the pirates.
5. Explain why the power of the Greek cities decayed and the power of Rome increased. Can you think of any other examples in what you have read of cities or races which decayed or prospered for the same reasons?



ANCIENT INDIA.

Koviloor Acadamy

CHAPTER IV.

EARLY HISTORY OF INDIA

ALEXANDER'S INVASION—CHANDRAGUPTA—JAINISM AND BUDDHISM—ASOKA

Alexander the Great first brought back to Europe news of the great civilization which had grown up in North India.

We have already mentioned Alexander's invasion of India in so far as it concerned Alexander himself. We must now examine its effects on India.

The old division into small kingdoms, each with its own rajah, had worked well enough, in spite of constant petty wars, so long as there was no attack from outside. As soon as the foreign invader, Alexander, arrived in their midst in 326 B.C., the faults of the system began to appear. Like the Sumerian cities and the Greek cities, these small independent kingdoms were so used to struggling against each other that they were unable to combine and help each other when the need came. Some of them welcomed the foreigner, hoping that he would help them against their rivals. The others banded together, under the leadership of Poros, one of the chief rajahs, to try to drive him out.

Poros collected a huge army, including many chariots and two hundred war elephants, with which he hoped to stop Alexander crossing the river Jhelum.

It seemed that Alexander's position was hopeless. He had to cross the river Jhelum in the face not only of the huge army led by Poros, but of the rain and wind of

Koviloor Academy

the south-west monsoon. Alexander was a clever man ; he saw that he could not do it by force, so he did it by surprise.

In the middle of a dark and stormy night, when they were least expected, Alexander and his men waded through the river. The chariots of Poros, which came rushing to meet them, stuck fast in the mud, and were nearly all captured. So they got across and met Poros on the other side.

Poros had his army drawn up with the elephants in the middle and horsemen each side of them. Alexander carefully left the elephants alone, as he did not know how to deal with them. Then, very cunningly, he attacked the horsemen at the sides, and drove them on to their own elephants. The elephants, terrified by the horses charging towards them, turned round and trampled on the men behind, who fled in confusion. Thus the cleverness of Alexander defeated Poros very largely by turning his own elephants (which Poros had thought would frighten Alexander) against him.

Poros himself, a giant six and a half feet tall, was captured. Alexander, finding him a brave and wise man, received him in a friendly manner, and appointed him to govern a great part of the country.

We have seen already how Alexander was forced to abandon the further conquest of India, by the desire of his soldiers to go home again. When he left India, he left behind him a Macedonian named Philip to govern his new dominion. Philip was murdered, and Eudemon sent in his place ; but as soon as Alexander himself died, the Indians revolted, under a new leader named Chandragupta, and Eudemon and all the other Macedonians were driven out of the country.

Koviloor Acadamy

EFFECTS OF ALEXANDER'S INVASION

Alexander's conquest of India, like most of his other conquests, did not last long ; by 317 B.C. all traces of it had vanished. Nevertheless it had two important effects.

(1) It made India and the West known to one another. Before it, no European (so far as we know) had ever entered the country, and except for a few exaggerated stories of its wealth, nothing was known about it. Alexander's invasion opened up several routes between Europe and India, which continued to be used for trade. Also, some of his officers studied the country carefully, and brought home interesting accounts of it. They described it as fertile, prosperous, and wealthy. They were interested, too, in the Hindu religion and customs. They never reached as far south as Ceylon, but they described it from what the Indians told them.

The Indians, in their turn, also learned something. Early Indian art, especially sculpture, shows that much had been learnt from the Greek artists, while Buddhism shows traces of Greek philosophy. Greek art and Greek thought were more powerful than the armies of Alexander, and were remembered long after the invasions and wars were forgotten.

(2) It taught the Indian kingdoms to combine together. When they saw how easily the foreigner had defeated them one by one, they were more ready to drop their old quarrels with each other and unite. As a

Koviloor Acadamy

result of Alexander's invasion we see them, for the first time, united together under an emperor. Unfortunately, as we shall see, the lesson was soon forgotten.

CHANDRAGUPTA

We have already mentioned Chandragupta, the Hindu prince who drove Eudemon and the last of the Greeks out of India.

Not much is known of the early life of Chandragupta, or Sandrokottos, as the Greeks called him. He seems to have been a prince of the royal family of Magadha, and when he first appeared in history he was, like Rama, an exile from his native land.

When Alexander arrived in India, Chandragupta was among those who joined with him. He hoped that Alexander would conquer his native country of Magadha and appoint him king of it. Before this could be done, he quarrelled with Alexander for some reason, and had to fly for his life.

When Alexander was dead, Chandragupta saw his chance. With the help of his Brahman adviser, Kautalya, he seized for himself the throne of Magadha. Then, with the help of his neighbours, he drove all the Greeks out of the country. He defeated an attempt made by one of Alexander's old generals, Seleukos by name, to re-conquer India for himself, in 305 B.C.

During the twenty-four years of his reign (roughly 322-298 B.C.) Chandragupta brought one after another of the Indian kingdoms under his own rule, until at last he reigned as emperor over the whole of North India. Thus he may justly be called the first Emperor of India. It is hard to say exactly how he managed to extend his rule in this way. Probably the smaller rajahs were

Koviloor Acadamy

willing to recognise him as their leader and put themselves under his protection because he had rescued them from the Greeks.

Chandragupta, with the advice and help of Kautalya, governed his great empire wisely and well, though with great severity.

Though he had driven the Greeks out of India, he seems to have wished to remain friendly with them. He even married a daughter of Seleukos, who had now made himself King of Persia. This marriage between a Hindu maharajah and a Greek princess shows how much Alexander's conquests had done to bring the East and the West together.

More important even than this marriage from the historical point of view was the Greek ambassador, Megasthenes by name, whom Seleukos sent to visit Chandragupta. This Megasthenes wrote a book which is still perhaps our most complete account of India in those days. We shall see in Chapter VI. what Megasthenes had to say of Ceylon.

Megasthenes describes for us the city of Paliputra (now called Patna) where Chandragupta reigned. It was ten miles long by two miles broad, stretching along the banks of the river Ganges. It was protected by huge wooden walls, with holes in them through which the archers shot their arrows. It contained many busy streets and bazaars, and on the religious festivals great processions, containing hundreds of chariots, elephants, and even lions, leopards, and other strange animals, were led through the city.

Chandragupta himself lived in a palace near the city, which is said to have been more splendid even than the palaces of the Persian kings. It was situated in a large park, well filled with trees, flowers, and ornamental

Koviloor Acadamy

lakes and fish-ponds. The building itself was adorned with gilded pillars, covered with golden leaves and silver birds. The furniture inside was no less magnificent, some of the golden vessels used by the king being six feet wide. The king wore clothes of muslin, embroidered with golden and purple, and when he went outside he was carried either in a golden palanquin (chair) or on a richly harnessed elephant.

In spite of all this splendour, Chandragupta lived in constant fear of assassination. Probably many of the kingdoms under his rule were rebellious, and in them he had many enemies who would gladly have killed him. He was so careful that it is said that no men were allowed inside the palace. Soldiers guarded the gates outside, but within he was protected by a guard of armed women !

Chandragupta organised and ruled his big empire very carefully. He set up a very efficient civil service, and appointed many magistrates, some of whom were appointed to watch in the bazaars and markets to see that the prices were fair and there was no cheating. He collected a tax of one-tenth of the price of everything sold in the markets, and also took a proportion of the produce of the cultivators, who were all regarded as his servants. Though Chandragupta's government was well organised and efficient, it was so harsh that it was said that he "oppressed with servitude the people whom he had rescued from foreign rule."

Chandragupta's reign ended in 298 B.C. It is not known whether he died in that year, or whether he merely gave up his throne. There is a legend that he was converted to the Jain religion, left his throne to become a monk or hermit, and died from too much fasting.

Koviloor Acadamy

Chandragupta seems to have been a very powerful and wise ruler, though not a very gentle or lovable man. He certainly is one of the greatest figures in Indian history. He expelled the foreign invaders, he taught the different peoples of North India to regard themselves as a single united nation, he ruled over all India as far south as the Narbada river, and he was the first to win for himself the title 'Emperor of India.'

JAINISM AND BUDDHISM

We must now leave for a time the history of kings and wars and conquests, and consider two of the great religious teachers of India. The religion of India, from the time when the Aryans first came there, had been Hinduism. But it is very seldom that a religion remains unchanged for hundreds or thousands of years; and, at almost the same time, two new leaders and teachers arose. The teachings of both, though founded on some of the chief ideas of Hinduism, were very different from those of the orthodox Hindus.

JAINISM

Mahavira, called the Jina (or conqueror), died about the year 527 B.C. We do not know when he was born.

The Hindus had always believed that holiness and knowledge of the truth come as the result of much self-denial and fasting. Accordingly, when he was thirty years old, Mahavira left his home and spent twelve years fasting and thinking in a lonely place. At the end of that time he thought he had discovered the truth, and began to teach it to others. We need not go into the details of his teaching, which was called Jainism, but there are two points about it worthy of notice.

(1) He taught that all life is sacred, because all living things have souls. This doctrine was

Koviloor Academy

accepted also by Buddha, and resulted in the principle called *ahimsa*, *i.e.* the non-hurting of any living thing. The Jains believed that it was wrong to kill, or even to harm, any living thing, and consequently they had to give up hunting, which had been the favourite sport of all the Hindu rajahs, including Chandragupta.

(2) He taught that evil deeds or thoughts of a soul can be atoned for by what he called the three jewels; right belief, right knowledge, and right living. By great self-denial a soul can free itself from the results of its own deeds and reach the heaven of Nirvana.

It is worth while to think over those two beliefs for a moment, to see how much Buddhism learnt from them. It is easy to see how great their effect was on the people of India. They encouraged people to live strict, virtuous, and peaceable lives, and to abstain from cruelty and violence of all kinds, animal sacrifices, hunting, and unnecessary fighting.

Nowadays there are only a few followers of Jainism in India, chiefly in Rajputana and the West, but when new it spread so rapidly that when Mahavira died he had fourteen thousand followers. It soon spread through every province of India, and many kings and rajahs were converted. Mahavira himself was related to at least three important kings, and their patronage helped him to preach his new beliefs without persecution.

BUDDHA

The life and teachings of Buddha are so well known in Ceylon that it is not necessary to go very deeply into them. Yet, as there are many non-Buddhists in Ceylon,

Koviloor Acadamy

it will be well to give a short account of the life of so great a man, and to discuss the influence of his teachings on the history of India.

Gautama, as Buddha was called in his youth, was born about the year 560 B.C. His father was the Rajah of Kapilavastu, on the borders of Nepal, and, of course, a Hindu.

For twenty-nine years Gautama lived the pleasant and easy life of a young prince ; he had a young and and beautiful wife, and he amused himself with hunting and other sports ; yet he was not happy. He felt that his life was vain and empty, and that he should do something in the world.

One day, when he was out driving for pleasure, he saw four things. First, a very old man, bent and feeble ; secondly, a man suffering from some horrible disease ; thirdly, an unburied dead body. These terrible sights made him think deeply about the uselessness of his own happy life. Fourthly, he saw a Hindu hermit, who lived a strict life of fasting and prayer and thought. He was so impressed by the sight of this holy man that he determined to give up all his wealth and pleasures, and to live as a hermit, in the hope that thereby he too might learn the truth.

One night there was great feasting and rejoicing in his house, for his first son had been born that day. But Gautama, still thinking of the four things he had seen, could not join in the rejoicing. He rose from his bed, took a last look at his wife and newly-born son, who lay sleeping, and left his palace for ever.

He travelled all that night, in the bright moonlight, until in the morning he reached the banks of a river. There he dismounted, and cut off his long beautiful hair with his sword. Then, sending all his ornaments, his

Koviloor Acadamy

sword, and his horse back with a servant, he changed clothes with an old beggar man, and so, free from all wealth and other worldly business, he set out to seek the truth.

At first Gautama did as the other Hindu hermits did. He went to a hermitage at Gaya (afterwards called Buddha Gaya) and devoted himself to fasting and other terrible penances. By these means he won a great reputation as a holy man, but he was still not satisfied.

Suddenly, one day, he startled the five other hermits who lived with him by ceasing to fast, and demanding ordinary food. He had come to the conclusion that being hungry does not help a man ; that lack of food alone does not bring knowledge of the truth. He believed that in order to think and work properly, it is better to have a healthy, well-nourished body.

His five followers were so shocked to see the holy man eating ordinary meals that they went away and left him. Gautama was left alone, with all his reputation for fasting and holiness gone.

He sat down, in the shade of a Bo tree, to think things out. He sat there for a whole day and night ; and then, at last, he felt that the truth had come to him.

He went to the Deer Park at Sarnath, near Benares, found the five followers who had left him, and told them the new truths which he had discovered in his meditation under the Bo tree. He preached to them for five days, and at last they were convinced that he had indeed discovered the truth, and hailed him as the Buddha (the One who Knows). From those five arose the great Sangha, or order of Buddhist monks.

For the next forty-five years of his life, Buddha (as he was now called) wandered over India, teaching and preaching. He died somewhere between 486 and 480 B.C., near his old home in Nepal.

Koviloor Acadamy

The life of Buddha deserves study, even by those who are not Buddhists, because he is one of those who gave up pleasure and wealth and all worldly things to devote himself, without reward, to what he believed to be right, true, and helpful to his fellow-men. There have been such men, though not very many of them, all through history, and they have done more than any others, certainly more than the conquerors, to raise mankind above the level of the animals, to show men that there are higher things in life than fighting and seeking food. Whether we believe in Buddhism or not, we must agree that Buddha himself set a great example to all the world when he gave up his wealth and his princely position to seek, and then to teach, what he believed to be the truth.

We need not go into the teachings of Buddhism very deeply, but there are one or two points which should be noted.

(1) Buddha, unlike the Hindus and Jains, who believed in extreme fasting and penances, advocated the Middle Path, which lies half way between self-indulgence and excessive self-denial. That has saved Buddhists from fanaticism.

(2) He preached, even more strongly than Mahavira had done, respect for all living things. That has tended to make Buddhist nations peaceable and gentle.

(3) Like Mahavira, he preached that the way to salvation lay through virtuous living and thinking (the Noble Eightfold Path).

(4) The Buddhist Sangha, or church, was carefully organised. That is, perhaps, one of the reasons why Buddhism is still a flourishing

Koviloor Acadamy

religion in many countries to-day, while Jainism never spread beyond India, and now is almost extinct even there. A religion which has no organised body of preachers, etc., is likely to grow corrupt and to fade away.

The teachings of Buddha, being far more different from Hinduism, did not gain followers so rapidly as those of Mahavira. Buddhism did not begin to spread very widely until it was taken up by the emperor, Asoka. After that it spread far more widely than Jainism ever did.

We see that there were many resemblances between Jainism and Buddhism. Both maintained many of the old Hindu doctrines (rebirth, etc.), both preached *ahimsa*, or respect for all living things, and both allowed their followers to continue to worship the old Hindu gods to some extent. It must be remembered that, though both religions gained many followers throughout India, they never destroyed the original Hinduism, which, of course, still survives. Nevertheless many of their teachings, especially *ahimsa*, strongly influenced those who remained Hindus. As a result of that influence the Hindus began gradually to drop their animal sacrifices.

ASOKA

When Chandragupta left the throne, he was succeeded by his son, Bindusara. Nothing definite is known about this Bindusara, except that he was called 'Slayer of Enemies,' which suggests that he was as strong and warlike as his father.

In 273 Bindusara was succeded by his son, and therefore Chandragupta's grandson, Asokavardhana, whose name is generally shortened to Asoka. As it

Koviloor Acadamy

was some time before Asoka was actually crowned, it is believed that one or more of his brothers disputed his claim to the throne.

Asoka in early life was a Hindu. He ate meat, hunted, and enjoyed feasts, dancing displays, and drinking. It has been said that he was very violent and wicked when young, but that is probably only a story invented to make his change to great piety later seem more remarkable. There is nothing to prove that he was any more wicked than the other princes of his time.

The first known event of his reign is his conquest of the kingdom of Kalinga (on the east coast) in 261 B.C. During this conquest, Asoka himself tells us, 150,000 people were carried away as captives, 100,000 were slain, and even more than that died of disease and hunger.

This terrible misery, caused by his own desire for conquest, had a great effect on the mind of Asoka. He was so troubled by a guilty conscience that he determined to make no more conquests, and he became a Buddhist, accepting the law of Piety and Duty. He devoted the rest of his life to two things: first, to improving the condition of the people in his empire; and, secondly, to spreading Buddhism.

ASOKA'S EMPIRE

Asoka's empire included the whole of India except the Tamil country in the extreme south. The southern boundary was a line just north of Madras, while in the north it reached well into Afghanistan. It was, of course, impossible for so large an area to be completely under the same government. The parts near the capital were ruled by Asoka himself, while the distant provinces

Koviloor Acadamy

were ruled by their own rajahs, who, however, acknowledged the overlordship of Asoka and obeyed his commands.

Asoka inherited the bulk of his empire from his father and his grand-father. Kalinga was the only province which he conquered himself.

In his distant provinces, Asoka was represented by viceroys, just as the King of England to-day is represented in India by a viceroy. Four of these viceroys are mentioned, but there may have been more.

Asoka's Work

Not a very great deal is known of the details of Asoka's reign. The things that are best remembered in history are wars and conquests, and, after the horrors of his conquest of Kalinga, Asoka avoided wars. He devoted himself to improving the government of his country in a peaceable way, and to encouraging the Buddhist religion. His work may be summarised under three heads.

I. *The Government of his Empire.*

Although, after his conversion to Buddhism, Asoka was a very gentle and religious man, he was a very strong ruler. He held his huge empire firmly together, and he saw that his laws were strictly enforced in all parts of it.

He had inherited from his father the very efficient civil service which Chandragupta had established. In addition to this, he set up a body of men called censors, whose duty was to enforce *dharma*, the law of duty and piety, among all his people, regardless of their rank or religion. Thus he tried to enforce not only the laws of the land, but the laws of religion as well.

Koviloor Acadamy

In order to teach his people how they should live, he set up, in many parts of his empire, huge pillars of rock, on which were inscribed short sermons, or commands. Here is a typical inscription which was carved on a rock in the Mysore district.

"Thus saith His Majesty:

> Father and mother must be obeyed; similarly respect for living creatures must be enforced, truth must be spoken. These are the virtues of the law of duty, which must be practised. Similarly the teacher must be reverenced by the pupil, and proper courtesy must be shown to relations."

All these pillars were placed where many people would pass them every day, and all advocate the same virtues; respect for animal life, reverence to superiors, and truthfulness. Though a pious Buddhist himself, Asoka never persecuted those of other faiths. He encouraged every man to live piously according to the teaching of his own religion, whether Hinduism, Buddhism, or Jainism.

II. *His Encouragement of Buddhism.*

From the conquest of Kalinga to the end of his life, Asoka was an ardent Buddhist. It is even said that he was, for a time, a Buddhist monk himself. Certainly he gave up the sport of hunting, and commanded that no meat should be eaten in his palace.

When Asoka came to the throne, there were very few Buddhists. Under his encouragement, Buddhism grew to be one of the chief religions of the world. He sent missions to all parts of India, gave great gifts to the church, and, on his rock inscriptions mentioned above, he stated the teachings of the Buddhist law, and

Koviloor Acadamy

advised all people, and especially monks, to study the holy writings.

III. *Buddhist Missions Abroad.*

Asoka not only encouraged Buddhism within his own empire, but he also sent missionaries and teachers to other lands. He converted both Ceylon and Burma to Buddhism, and he sent missions to China, to the Greek kingdoms in Asia and Africa, and probably even to Europe. We shall deal in a later chapter with his mission to Ceylon.

THE CHARACTER OF ASOKA

Asoka is certainly one of the best men in history. He is also, with the possible except of Akbar, the greatest of the Emperors of India.

Most of what we know about him, we learn from his own rock inscriptions. He was an ardent Buddhist, but he never oppressed men of other religions. He encouraged piety and virtue in all his subjects, but first he practised them himself. He was a very gentle, yet a very strong and firm ruler, and so hard-working that he gave orders for any person who wished to see him on business to be brought to him at once, at any time of the day or night.

He is especially important in the history of Ceylon, as it was through his endeavours that Buddhism was first introduced into the island.

EARLY HISTORY OF SOUTH INDIA

So far we have dealt only with the history of North India; even the empire of Asoka never included the land south of Madras. Yet, as it was chiefly with the Tamils of the extreme south that the Sinhalese came into contact, it is necessary to say something about them.

Koviloor Acadamy

When the Aryans invaded the plains of North India, they drove the old Dravidian inhabitants down into the South of the peninsula. There they developed a distinct civilization of their own.

Very little is yet known about the early Tamil (or Dravidian) civilization. The Aryans had very little indeed to do with it; indeed, as the Ramayana tells us, they believed the inhabitants of South India to be bears, monkeys, and demons. It was not till about 800 B.C. that the Tamils became Hindus, and so came into touch with the rest of India.

At the time when Ceylon history begins, the Tamils were divided into three chief kingdoms.

(1) The Pandyans, whose capital was at Madura. They occupied the country round Madura and Tinnevelly.

(2) The Cholas. They occupied the east coast, north of the Pandyans, and their capital was Trichinopoly. They were the first Tamil invaders of Ceylon.

(3) The Cheras, who occupied the west coast. They are now known as Malayalams.

BOOKS FOR THE TEACHER.

The Oxford History of India by VINCENT SMITH (Oxford University Press).

WELL'S *Outline of History.* An interesting account of the life of Buddha and the influence of his teaching.

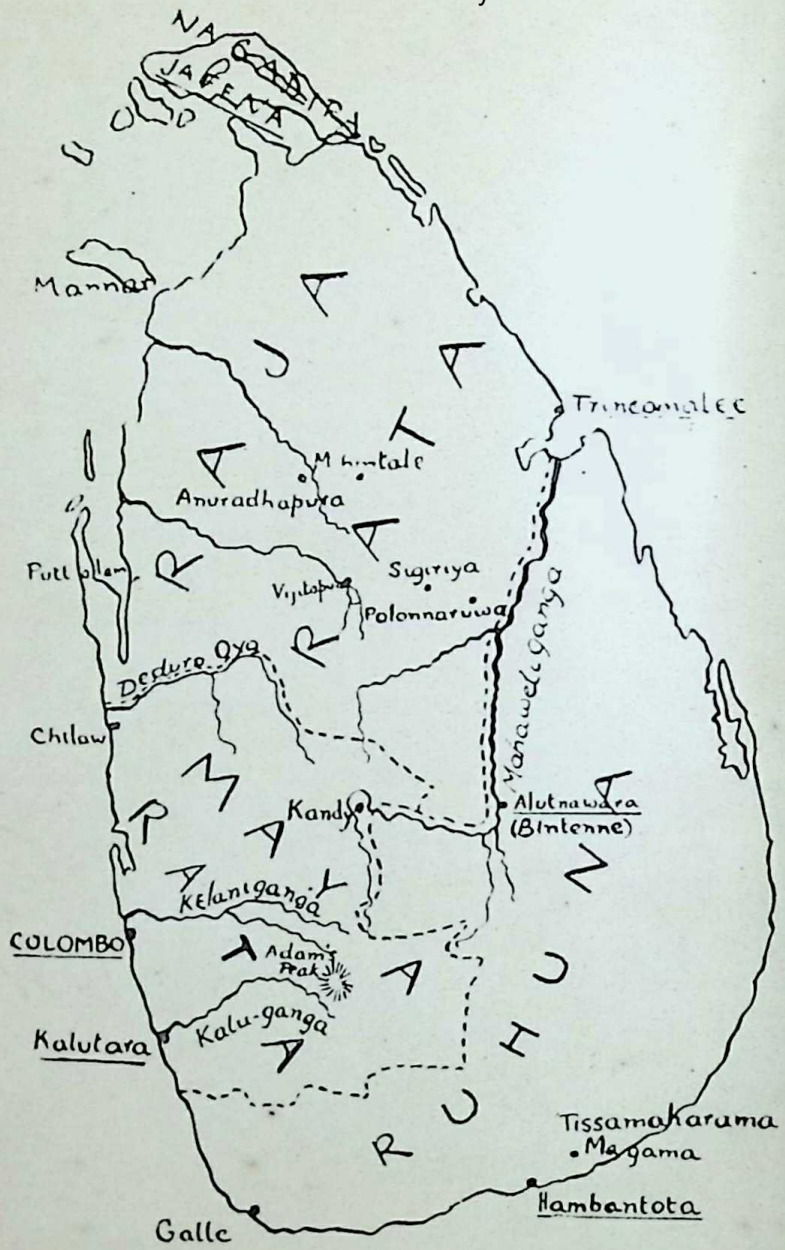
EXERCISES.—

1. Draw an outline map of India, shade in the extent of Asoka's empire, and mark the principal places mentioned.

Koviloor Acadamy

2. Make a time-chart like that given on pages 104 and 105 showing what was happening at the same time in Europe and India.
3. Explain whether you think Chandragupta or Asoka was the greater emperor, and why.
4. Draw a plan or a picture showing how Alexander defeated Poros and his elephants.

Koviloor Acadamy



MAP OF CEYLON

Koviloor Acadamy

CHAPTER V.

THE BRINGING OF BUDDHISM TO CEYLON

THE SUCCESSORS OF VIJAYA—THE SETTLEMENT OF THE COUNTRY—KING TISSA—MAHINDA—THE BRINGING OF THE SACRED BO TREE

THE SUCCESSORS OF VIJAYA

I. Panduvasa.

Shortly before he died, Vijaya, having no son of his own, sent a message home to Sinhapura asking his brother, Sumitta, to come to take his place as King of Lanka after his death. Sumitta could not come himself, as he was now King of Sinhapura in place of Sinhabahu, his father, so he sent Panduvasa, one of his sons.

Panduvasa, accompanied by thirty-two followers, arrived in Lanka a year after the death of Vijaya. He was crowned king, with Subhaddakaccana, the daughter of a cousin of Buddha himself, as his queen. The queen brought many of her brothers with her. Panduvasa, with his queen and her brothers, founded many cities, including Vijitapura (close to Kekirawa and the Kala wewa), where he ruled, and Anuradhapura.

Pandusava ruled for many years (thirty, according to the Mahavamsa), and was then succeeded by his son, Abhaya.

II. *Abhaya.*

Abhaya reigned (according to the Mahavamsa) for twenty years. Nothing is known of his reign, but as he was called 'the Safety Giver' we may suppose that it was peaceful and prosperous.

Koviloor Academy

III. *Pandukabhaya.*

Abhaya was succeeded, after a gap of seventeen years, when there was no king, by his nephew, Pandukabhaya.

Pankukabhaya moved his capital to Anuradhapura, which remained for several hundreds of years the capital of the Sinhalese kings. He constructed there the Abhaya tank (Basavakkulam). He improved the city by building four suburbs, a cemetery, several temples, homes for Brahmans, and even two hospitals. He appointed five hundred people of the Chandala caste to keep the city clean, and built a special village for them to live in.

Pandukabhaya's greatest work was to fix the village boundaries all through Ceylon. Probably the followers of Vijaya, and the other early settlers, had just taken pieces of land for themselves. That was all right in the early days, when there was land enough for all; but by Pandukabhaya's time the Sinhalese had probably spread all over the island, new land was getting scarce, and no doubt quarrels were arising. Pandukabhaya settled the difficulty by defining carefully the limits of each village or settlement.

Pandukabhaya, to some extent, shared his rule with two Yakkha princes, one of whom sat on a throne equal to his own. That proves that the Sinhalese did not kill all the Yakkhas, as Vijaya was said to do in an earlier chapter of the Mahavamsa.

Pandukabhaya, called 'the Intelligent,' is said to have reigned for seventy years. From all we know of his reign he seems to have been a wise, hard-working, and peace-loving man; and under his rule Lanka was blessed with happiness and prosperity.

Koviloor Acadamy

IV. *Mutasiva.*

Pandukabhaya was succeeded by his son, Mutasiva. All we are told of his reign is that he laid out a very beautiful park (Mahamegha), filled with beautiful fruit and flower-bearing trees, on the south side of Anuradhapura. He ruled (we are told) for sixty years, and was followed by his second son, Tissa.

THE SETTLEMENT OF CEYLON BY THE SINHALESE

It is noticeable that we are told very little of the doings of the Sinhalese kings from Vijaya to Mutasiva. They were too busy improving their own country to come much into contact with other nations, or to do any of the things which make most noise in history.

The first care of the early Sinhalese was undoubtedly agriculture. The Yakkhas seem to have been content to live more or less in the jungle, but the Sinhalese set about cultivating the land properly. In particular, they built the huge irrigation tanks, which gave them a sufficient water supply to grow rice.

The Sinhalese were very few in numbers, the Mahavamsa says that Vijaya had only seven hundred followers ; yet in a very few years they had spread all over the country. It is impossible that the descendants of seven hundred men should, in a few years, have grown sufficiently numerous to cover the whole island, and to construct vast tanks. We must presume, therefore, that many of the Yakkhas still survived. The Sinhalese, having conquered the Yakkhas, naturally became the rulers and owners of the land, and no doubt they made the Yakkhas help in the great labour of buildings tanks and tilling the ground.

The Sinhalese settlers, probably with the help of Yakkha labourers, soon changed the appearance of the

Koviloor Acadamy

country. They cleared the jungle, and, by means of tanks and canals, made the land fit for rice-cultivation; they built cities, and linked them together with good roads; they organised village communities; they introduced fruit and flower-bearing trees, and planted gardens. They were peaceable, hard-working, and intelligent people, and soon made the country rich and prosperous.

In the course of time, the distinction between conquerors and conquered, between Sinhalese and Yakkhas, seems to have been forgotten, and all (except some of the Yakkhas, who refused to be civilized and remained as Veddas in the jungle) settled down together as a united nation. We must not forget also that the original followers of Vijaya were constantly strengthened by further arrivals of Aryan peoples from North India. For example, both Panduvasa and his queen brought with them many followers, who reinforced the original Sinhalese settlers. There must also have been some additional reinforcement from the Tamils of South India, as the Mahavamsa tells us that Vijaya brought from Madura not only wives for himself and his followers, but also merchants, skilled workmen, and their families.

GOVERNMENT

At a very early date, Ceylon was divided into three provinces :—

(1) Pihiti, or Raja Rata, the King's Country, included all the land north of the Mahaweli Ganga and the Deduru Oya (near Chilaw.) It was called the King's Country because it contained the royal city of Anuradhapura.

(2) Maya Rata, the Sub-King's Country, consisted of the land bounded on the west by the sea,

Koviloor Acadamy

on the east by the mountains, on the north by the Deduru Oya, and on the south by a line just south of the Kalu Ganga (Kalutara).

(3) Ruhuna, which consisted of all the land south and east of the other two divisions ; roughly speaking, all the land south of a line drawn from Kalutara to Trincomalie.

In addition to these main divisions there was Nagadipa, or the Jaffna Peninsula, and Malaya, the hill country, which was probably occupied by Veddas.

Pihiti, or Raja Rata, was ruled directly by the king himself. Maya Rata and Ruhuna were ruled by Viceroys, or sub-kings, who, however, in important matters took their orders from the king. The capital of Raja Rata was Anuradhapu a ; of Maya Rata, Kelaniya ; and of Ruhuna, Magama, in the extreme south, near Hambantote and Tissamaharama.

These three provinces were, in their turn, subdivided into village communities. The villages, as we have seen, were carefully mapped out by Pandukabhaya. These village communities grew up generally round a tank or some other good source of water, and each must have been responsible for the proper management of its own affairs.

DEVANAMPIYA TISSA.

Mutasiva was followed by his second son, Tissa, or, to give him his full name, Devanampiya Tissa (Tissa, Friend of the Gods).

With the beginning of Tissa's reign, the history of Ceylon grows more definite and certain. Up to that time, almost our only source of information is the Mahavamsa, which, though it contains much truth, contains also much fable. We know, however, that

Koviloor Academy

Tissa reigned at the same time as Asoka, the Emperor of India (see Chapter IV), whose dates are well known.

Tissa came to the throne in 247 B.C. The Mahavamsa tells us that on the day of his coronation many wonders occurred. Jewels, such as rubies, sapphires, and pearls, and many other beautiful and valuable things, suddenly appeared out of the ground. Tissa, amazed at the sight of such treasures, decided that Asoka was the only man worthy to receive such gifts. Asoka and Tissa, though they had never met one another, had long been friends, and may possibly have been distant relations.

Accordingly Tissa sent four messengers to Asoka's palace at Paliputra, bearing the marvellous gifts, which included three kinds of precious stones, eight kinds of pearls, and a spiral shell winding to the right, which, as most shells wind to the left, was a great curiosity. Asoka received the messengers and their gifts in a very friendly manner. He entertained the messengers for five months, very honourably and lavishly, bestowing high titles and dignities on them, and then sent them home again with gifts as rich as those they had brought, including all the things needed for a second coronation. He sent also a friendly message urging Tissa to do what he had done himself, and accept the teachings of Buddha. Up to this time, of course, all the Sinhalese, coming from India, had been Hindus. When the messengers returned home to Lanka Tissa was crowned a second time with the coronation gifts sent by Asoka.

This story shows plainly that, before he felt himself fully established as King of Lanka, Tissa wished to have the sanction and recognition of the Emperor Asoka. There were probably several reasons for that. First, of course, there was respect for Asoka's wisdom and holiness. Secondly, Asoka, who ruled nearly the whole

Koviloor Acadamy

of India, could be either a useful friend or a dangerous enemy to the king of a small country like Ceylon, and Tissa wished to be on friendly terms with him from the first. Thirdly, the Sinhalese must still have kept in touch with their old home in Gujerat, and probably they still felt that they owed some respect and obedience to the Emperor of India. Lastly, as we have already said, Tissa may have been related to Asoka, and have regarded him as head of the family. Probably, on the whole, it was more respect and love for Asoka himself than fear of his power. Also, of course, by recognising Tissa as independent King of Ceylon, Asoka showed that Ceylon was now a separate kingdom, and not just an Indian colony. Asoka's relations with Ceylon seem to have been purely friendly ; he never claimed it as a part of his empire.

MAHINDA

Asoka's advice to Tissa, that he should become a Buddhist, did not have any immediate effect, but in the same year as Tissa's second coronation the Buddhist missionary, Mahinda, arrived.

We mentioned in Chapter IV. how Asoka not only encouraged the spread of Buddhism in his own empire, but sent missions to distant lands beyond. In the eighteenth year of Asoka's reign, that is about 246 B.C., Asoka sent his own son, Mahinda, in charge of a mission to Ceylon.

Mahinda, accompanied by several monks, set out for Ceylon (the Mahavamsa says they flew through the air) in the month of Jettha (May-June), and arrived on the Mihintale mountain, eight miles from Anuradhapura.

It happened to be the morning of a festival, and King Tissa, with many followers, had set out on a hunting expedition to Mihintale. He was approaching the

Koviloor Acadamy

mountain when he saw an elk, grazing quietly in a thicket. The elk was, in reality, the Deva, or guardian spirit of the mountain, which had come there in that form to lead Tissa to Mahinda. Thinking it wrong to shoot the elk before it had seen him, and so had a fair chance to escape, Tissa made a noise to startle it. The elk fled up to the mountain, and Tissa followed it. The elk led Tissa straight to Mahinda and his followers, and then disappeared.

At first Tissa was afraid of Mahinda, thinking him to be some supernatural being, but Mahinda explained who he was and why he had come, and Tissa, remembering Asoka's message, feared him no more.

Mahinda, wishing to test the King's wisdom, asked him a very cunning question :

"What tree is this, O King ?"

"It is a mango tree," answered Tissa.

"Are there other mango trees beside this one ?"

"There are many other mango trees," answered Tissa.

"And are there yet other trees besides this mango and the other mangoes ?"

"There are many other trees," said the king, "but they are not mango trees."

"And are there still more trees, besides the other mangoes and the trees which are not mangoes ?" asked Mahinda.

The King thought for a minute. "Yes, there is this mango tree," he replied.

Seeing that Tissa was a clever and understanding man, Mahinda explained the Buddhist beliefs to him, and the King and all his followers were converted.

Tissa and his followers then returned to Anuradhapura, and Mahinda stayed to spend the night on the

Koviloor Acadamy

mountain. The next day, refusing to travel in the waggon which Tissa had sent to fetch them, Mahinda and his followers again rose in the air and flew to the city, and alighted on the eastern side of it. A dagaba is said to have been erected on the spot where they landed, but no trace of it remains.

Mahinda next converted Tissa's queen, Anula, and five hundred of her women. Then the people of the city, hearing of Mahinda's piety and wisdom, came to the palace and asked that he should preach to them also.

The difficulty now was to find a hall large enough to hold all the multitude who wished to listen. Seeing that his palace was too small, Tissa ordered that the great hall of the state elephant should be cleaned and swept. There Mahinda preached again, and over a thousand of the townspeople became Buddhists.

By that time even the elephant hall was not big enough to hold the people who flocked in from all the country round, and Mahinda had to preach his next sermon in the open air.

As Mahinda and his monks did not wish to stay in the city, Tissa presented them with the Mahamegha Park, which his father, Mutasiva, had laid out beyond the southern boundary. There they dwelt for twenty-six days, going into the city daily to receive alms and to preach. They then had a vihara, or monastery, built for them on Mihintale, with sixty-eight rock cells.

Whether all the miracles which, according to the Mahavamsa, accompanied the arrival of Mahinda and his preachings are true or not, is a religious rather than an historical question, and we need not discuss it here. Historically, there is no doubt that Mahinda, with the powerful help of Tissa, converted the whole of Ceylon to Buddhism in a very short time.

Koviloor Acadamy

Tissa became almost as pious and enthusiastic a Buddhist as Asoka himself, and gave Mahinda every kind of encouragement and help. He started also the policy of generously endowing the Buddhist church with wealth and lands, which was followed by most of his successors. Chief among his gifts were the Nandana and Mahamegha Parks, which had been royal pleasure gardens, and in which was built the Maha Vihara, which remained for many centuries the headquarters of Ceylon Buddhism. He built for them also the vihara on Mihintale, where the rocky bed on which Mahinda is said to have slept can still be seen, and the Thuparama, the oldest of the dagabas in Anuradhapura, which enshrines the right collar bone of Buddha. He also built the great Mahiyangana dagaba at Bintenne, in which his younger brother (or possibly his nephew) deposited Buddha's other collar bone. This dagaba was afterwards added to by Duttha Gamani, and remained for many centuries one of the holiest places in Ceylon.

Tissa did more perhaps than any other king to improve and beautify Anuradhapura. He built the great Tissa Wewa, or tank; the beautiful Isurumuniya Vihara; and the Vessagiri Vihara. He built also, both in Anuradhapura and in other parts of the country, many dwelling,, bathing and preaching places for the Buddhist monks, who soon became very numerous.

THE BO-TREE

The desire of Queen Anula and her five hundred women to enter the order of Buddhist nuns, made Tissa send further messengers to the court of Asoka, requesting him to send his daughter (and therefore Mahinda's sister), Sanghamitta, to found a branch of that order in Ceylon.

Koviloor Acadamy

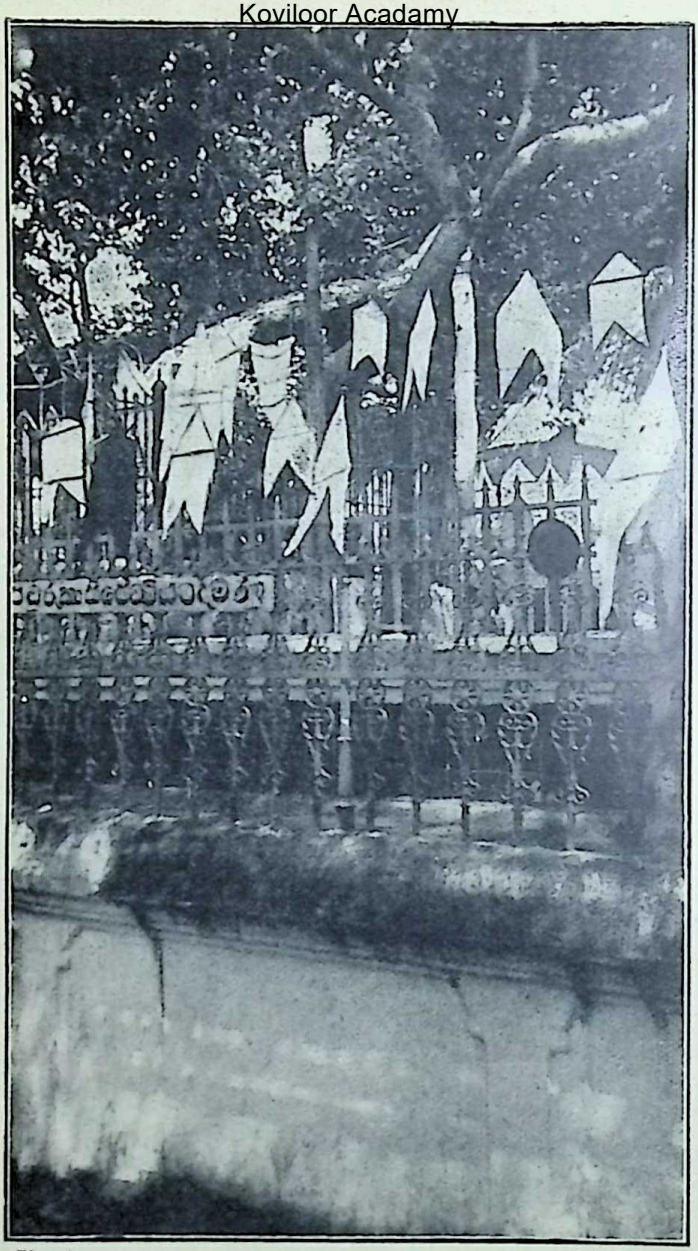


Photo by *C.A.C. Press*

THE SACRED BO-TREE.

Koviloor Acadamy

Asoka replied in his usual friendly manner. He was so delighted to hear that Tissa had become a Buddhist that he had sent him, as a present, Buddha's own alms-bowl, which was thereafter treasured in the royal palace.

When Sanghamitta came to Ceylon, she brought with her a most precious relic, the southern branch of the very Bo-tree beneath which Buddha had sat when the great enlightenment came to him. This branch had miraculously severed itself from the parent tree at Buddha-Ghaya, in North India, and transferred itself into a golden vase which Asoka had had made ready to receive it. Asoka was so impressed by this miracle that he worshipped the tree, bestowing upon it the kingship of his realm.

When Sanghamitta and the Bo-tree arrived in Ceylon, Tissa and a great multitude of his people went down to the sea-shore to meet them. Tissa himself, with sixteen other persons of the noblest families, waded neck deep into the sea, and carried the golden vase containing the tree ashore on their heads. It was then placed in a beautiful pavilion, and Tissa worshipped it as Asoka had done, bestowing upon it the honour of the kingship of Lanka. On the tenth day, it was placed on a richly adorned car and taken towards Anuradhapura, the road being sprinkled with white sand, and made gay with flowers and flags.

On the fourteenth day, the tree reached Anuradhapura. It was carried in by the north gate, through the city, and out again by the south gate to the Mahamegha Park.

The procession reached the Mahamegha Park in the evening, when the shadows were beginning to lengthen. Tissa and his sixteen noble helpers reverently set the golden vase down on the earth, and the tree rose

Koviloor Academy

from the ground high into the air and floated there, spreading glorious rays of six colours all over the island. Then, as the sun set, it descended to the earth again, and its roots, spreading over the sides of the golden vase, struck firmly into the ground. Then, after the people had worshipped it again, it was covered by a dense cloud, together with rain and cold mists, and so remained for seven days. At the end of that time, the cloud rolled away, and the tree was visible again, and began to put forth shoots, which were planted in different holy places of the island.

The original sacred Bo-tree, planted in the reign of King Tissa, over twenty-two centuries ago, can still be seen at Anuradhapura, on the south side of the city, in what used to be the Mahamegha Park. It is not only the oldest known tree in the world; it is a perpetual reminder to the people of Ceylon of their ancient and glorious past.

King Tissa, having ruled his country wisely and justly for forty years, died in 207 B.C.

Buddhism and Ceylon History.

The most important event in the reign of Tissa was undoubtedly the introduction of Buddhism by Mahinda; and the introduction of Buddhism was, perhaps, the most important event in the history of Ceylon.

The influence of Buddhism on the history of Ceylon is so great that it can hardly be overstated. It is not our business here to discuss Buddhism as a religion, but we may mention some of its political effects. First of all, it helped more than anything to keep the Sinhalese a distinct nation, and to prevent Ceylon from sinking into a province of India. Buddhism soon died out in India, and the Indians reverted to Hinduism; while

Koyiloor Academy

the Sinhalese, remaining Buddhists, became more and more a race apart. But for the religious difference, they would, most probably, have succumbed to the Tamil invasions; and, after a time, have mingled with the invaders and ceased to exist as a distinct race. When fighting the Tamils, the Sinhalese fought not only for their freedom, but for their faith; and, by remaining distinct in their religion, they managed to keep their distinct nationality alive also.

Secondly, after Buddhism died out in India, Ceylon became the centre of Buddhist learning and civilization. That position brought her much into contact with other Buddhist nations, such as Burma, Siam, China, etc., and won her their respect. Ceylon thus became famous throughout the East as the home of Buddhist orthodoxy and Pali learning, and scholars from other lands were eager to come and study in her monasteries. This not only gave the Sinhalese cause for pride, but raised their reputation abroad.

Thirdly, of course, the teachings of Buddhism had a deep effect on the Sinhalese character, which also helped to keep alive the racial distinction.

SUMMARY

The end of the reign of King Tissa is a convenient point at which to stop and consider for a moment. Tissa's reign marks, perhaps, the height of the happiness and prosperity of the Sinhalese kingdom. Up to the year 207 B.C., the history of Ceylon was one of unbroken advance and prosperity. Ceylon's relations with other countries had been peaceful and friendly, for example Tissa's relations with Asoka; and so, free from foreign wars and fear of invasion, the Sinhalese had been able to spend all their time improving and beautifying their

Koyiloor Academy

naturally fertile land. The energy and skill with which they did this can still be seen in the vast irrigation tanks of the northern half of the island, and in the buildings of Anuradhapura, which, though now in ruins, have not lost all their grandeur and beauty.

When Tissa died, in 207 B.C., Ceylon was peaceful, prosperous, well governed, and well cultivated. The land was divided into well organised and well defined village communities, the members of which could till their lands and sow their crops without fear that robbers or foreign invaders would reap them. The Buddhist religion was firmly established in the land, and everywhere viharas, dagabas, and other religious buildings and monuments were springing up.

It is well to think over that picture for a moment before we pass on, for within a very few years of Tissa's death the reign of peace was over, and the horizon was black with the clouds of war and invasion.

BOOKS FOR THE TEACHER.

Those mentioned in Chapter II, also *The Buried Cities of Ceylon* by MITTON, or any other book with pictures and maps of Anuradhapura.

EXERCISES.

1. Draw an outline map of Ceylon, and mark the boundaries of the three kingdoms. Then mark the towns, rivers, etc. as they are mentioned in this and later chapters.
2. Draw a map or plan of Anuradhapura, marking the buildings, tanks, dagabas, etc. as they are mentioned.
3. Start a collection of pictures, photographs, post cards, etc. of ruins in Anuradhapura and other

Koviloor Acadamy

places of historic interest. If possible, a visit should be paid to Anuradhapura, or to any place of historic interest within reach.

4. Make up and act a short play showing either
   (*a*) the arrival of Tissa's messengers at the palace of Asoka, or
   (*b*) the meeting of Mahinda and Tissa.
5. Draw up a list of the kings of Ceylon from Vijaya to Duttha Gamani, giving dates where they are mentioned. The date of the coronation of Vijaya may be taken, roughly, as 483 B.C.

Koviloor Acadamy

CHAPTER VI.

THE FIRST TAMIL INVASIONS—ELARA—DUTTHA GAMANI AND THE REVIVAL OF THE SINHALESE—EARLY VISITORS TO CEYLON

Devanampiya Tissa, having no sons, was followed by his brother, Uttiya. Little is known of Uttiya, but the Mahavamsa says that he ruled piously for ten years. One of the chief events of his reign was the death of Mahinda, about 200 B.C.

Uttiya was followed in turn by two more of Tissa's brothers, Mahasiva and Suratissa. Neither of them, appears to have done anything at all remarkable, though Suratissa is said to have built over five hundred viharas.

THE FIRST TAMIL INVASION

The reign of the pious Suratissa was ended abruptly by the first Tamil invasion. Two Tamil brothers, named Sena and Guttika, said to be the sons of a horse-dealer, came over with a large army and drove him from his throne.

How the Tamils first came to enter Ceylon, it is hard to say. The Sinhalese, however, were essentially a peaceable and hardworking race, and it is probable that the king hired a few Tamil soldiers, partly for a ceremonial body-guard, and partly to defend the coast from any possible invader, as all his own people were busy with agriculture. Having thus found their way to Ceylon, the Tamils thought it would be easy to conquer the people they were employed to defend.

Koviloor Acadamy

Sena and Guttika, having driven Suratissa from his throne, or possibly killed him in battle, ruled themselves for twenty-two years (177-155 B.C.). The Mahavamsa says that they ruled justly, and, though they were foreigners, there is no sign that the people hated them greatly. Probably their desire to keep their country prosperous restrained any tendency to become oppressive.

After they had reigned for twenty-two years, Asela, the last of Tissa's brothers, drove them away and re-conquered the country for himself.

ELARA

The Tamils, having once tasted the riches of Ceylon, never left her in peace again. Ten years later they came back, led this time by Elara, (or Elala), a nobleman from the Chola country round Trichinopoly. Elara drove Asela from his throne, and ruled himself for forty-four years.

Elara, though a Tamil, became one of the heroes of Sinhalese history. The Mahavamsa has nothing but praise for him. He ruled wisely and moderately, granting equal justice to all, whether friends or foes, who brought their disputes to him. A strange fable is told to show his wonderful justice. He had hung near his bed a bell, attached to a long rope reaching down to the street, so that anyone who wished to appeal to him could ring the bell and call him down at once. One day his only son, driving in his chariot, accidentally ran over and killed a calf. The mother cow at once went to Elara's palace and rang the bell. Elara, discovering the cause of the cow's trouble, granted her justice by having his son's head cut off by the very same chariot wheel. Though that story can hardly

Koviloor Acadamy

be true, it shows the high opinion which the Sinhalese had of Elara's justice.

Elara, though himself a Hindu, befriended and protected the Buddhist monks. On one occasion he accidentally damaged a dagaba with the yoke of his chariot. He flung himself on the ground, and told the monks to kill him by running the chariot over him. The monks, however, told him that such an extreme revenge would not be pleasing to Buddha, so instead he repaired the damage he had done at a cost of fifteen thousand coins.

Therefore the Mahavamsa says of Elara that, though he believed in a false religion, he attained to miraculous powers by reason of his justice and virtue.

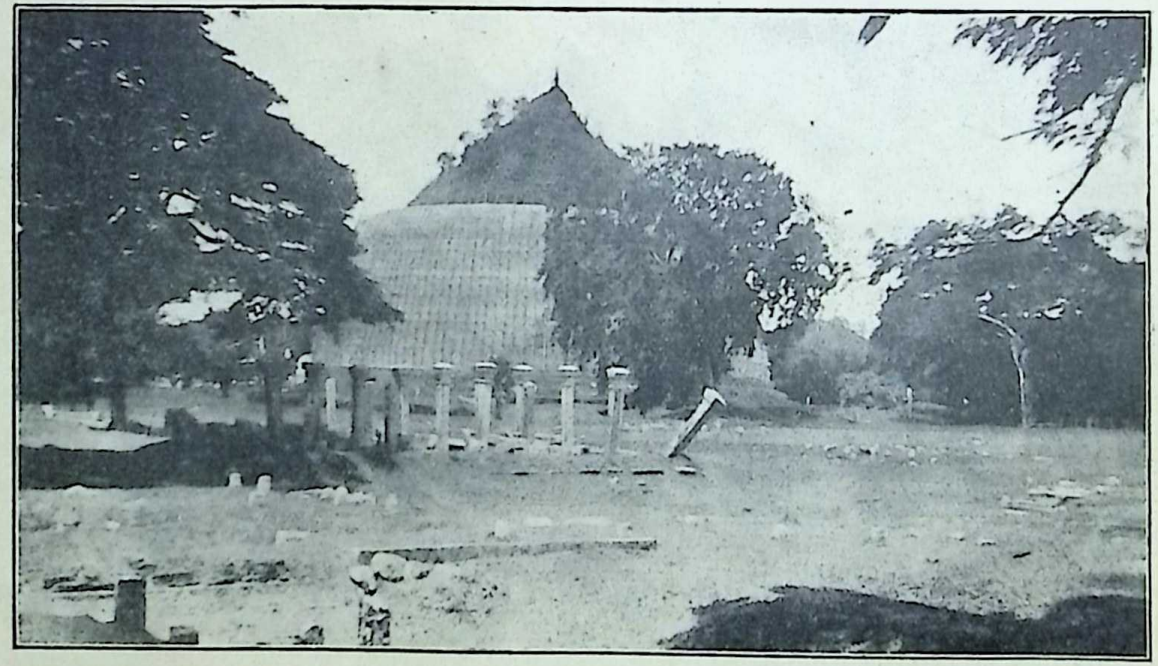
DUTTHA GAMANI

Though Elara had conquered the capital, Anuradhapura, his rule does not seemed to have reached beyond Pihiti, or Raja Rata. The Maya Rata and Ruhuna remained independent, governed by vice-kings of the royal family, established at Kelaniya and Magama respectively. It was in Magama that Duttha Gamani, who delivered Anuradhapura from the Tamils, was born.

To trace the story of Duttha Gamani's birth, we must go back many years to the reign of Devanampiya Tissa.

Devanampiya Tissa had a brother named Mahanaga, who was his assistant, or vice-regent. Tissa's wife, wishing her own son to become king after Tissa, tried to kill Mahanaga by sending him a poisoned mango. The plan failed disastrously, for the poisoned fruit, instead of being eaten by Mahanaga, was eaten by her own son. Nevertheless, fearing that she would make another attempt on his life, Mahanaga fled to Ruhuna,

Koviloor Acadamy



RUANWELI DAGABA.

Photo by C.A.C. Press.

Koviloor Acadamy

where he established himself as vice-king at Magama. A son was born to him in the course of his journey, whom he named Tissa, after his brother.

This Tissa followed his father, Mahanaga, as ruler of Ruhuna. He was followed in his turn by his son Gothabhaya, and Gothabhaya by his son, Kakavanna (crow-coloured) Tissa. Kakavanna Tissa's wife, Devi, was the daughter of the vice-king of Kelaniya, who was also named Tissa. The story goes that this Tissa (of Kelaniya) had caused two monks to be thrown into the sea, thinking that they had betrayed him. In revenge for this sacrilege, the gods of the sea made the sea flood over Kelaniya ; and, in his anxiety to appease them, Tissa put his daughter, Devi, in a golden boat, and set her adrift from the shore. The waves carried her southwards to the coast of Ruhuna, and Kakavanna, finding her washed ashore near a temple, married her and made her his queen.

Kakavanna and Devi had a son named Gamani-Abhaya. The birth of Gamani was marked by many auspicious signs. First, seven ships arrived, laden with gold and gems ; and then a huge elephant brought her young one and left it standing on the shore. It was found there by a fisherman named Kandula, who went and told the king, who sent his elephant-trainers to capture it. It was named Kandula, after the fisherman who found it, and it grew up to be Gamani's favourite elephant.

As Gamani grew up, he grew more and more restless at the thought that the Tamils ruled half of Ceylon. His father's dominions reached up to the Mahaweli Ganga, but all the country north of that was held by Elara. He collected a band of ten chosen followers, each of whom had the strength of ten or twelve ordinary

Koviloor Academy

men. These ten men were each told to collect ten more, then each of the hundred had to collect ten more, and so on until there were eleven thousand one hundred and ten chosen warriors.

One day Gamani collected together his warriors, and told his father that we was going to attack the Tamils. Kakavanna, however, refused three times to let him do so, saying that the land south of the Mahaweli Ganga was enough. Gamani, thinking his father was a coward not to let him go, sent him in scorn a woman's dress to put on ; then, fearing his father's wrath, he fled to the hill country. Because he was thus angry with his father and insulted him, men called him Duttha (Bad or Angry) Gamani.

Kakavanni died when, according to the Mahavamsa, he had lived sixty-four years and built sixty-four viharas. Then, for a time, there was war between his two sons, Duttha Gamani and Tissa, each of whom proclaimed himself King of Ruhuna. After some fighting, they were reconciled ; Duttha Gamani was accepted by all as the true king, and was free at last to make war on the Tamils.

Placing a holy relic in his spear, and mounting his favourite elephant, Kandula, he led his army northwards. His plan was not to attack Elara himself at once, but first to destroy his chief followers one by one.

His first success was at Bintenne. Having recaptured that district from the Tamils, he marched down the Mahaweli Ganga, defeating one Tamil chief after another as he went. At last the remaining Tamils joined together, and fortified themselves in the ancient city of Vijitapura.

It took Duttha Gamani four months to break into Vijitapura. The city was protected by three strong

Koviloor Acadamy

walls and an iron gate, and the Tamils poured molten lead and iron down on the invaders. At last Kandula, the mighty elephant, burst in the gate with his head, and Duttha Gamani's army flocked into the city. His chief followers now being destroyed, only Elara himself remained.

Duttha Gamani marched on to Kahagala, fifteen miles south-east of Anuradhapura, and waited for Elara to attack him.

Elara came out with a great army, but once again Duttha Gamani was victorious. The Tamil army fled back to the city, hotly pursued. Duttha Gamani gave orders that no one but himself should attack Elara. Following fast on Kandula, he met the Tamil king just by the south gate of the city.

Elara opened the fight by throwing his spear, but Duttha Gamani cunningly dodged it. Then at the same moment, Kandula charged Elara's elephant with his tusk, and Duttha Gamani hurled his spear. Both Elara and his elephant fell dead on the spot. And so once more a Sinhalese king ruled in Anuradhapura (101 B.C.).

Elara's body was burnt with all the honours due to a king. His fame lived after his death, and the later Sinhalese kings showed their respect for his memory by silencing their music as they passed his tomb. Even as late as 1818, when the Kandyan chief, Pilame Talawe, passed that way while escaping from the British, against whom he had led an unsuccessful rebellion, he climbed down from his litter and walked past the spot. The exact place of Elara's tomb is not now known. The mound which for a long time was believed to mark the spot is now thought to be the remains of the Southern Dagaba.

Koviloor Acadamy

Before he died, Elara had sent a message home to India, telling his nephew, Bhalluka, to come over to help him. Bhalluka, with sixty thousand men, arrived in Ceylon seven days after the funeral of Elara, and marched towards Anuradhapura. Duttha Gamani, mounted on Kaṇḍula, led his army out to meet him.

When the battle began, Duttha Gamani was surprised to find Kandula retreating, which, in twenty-eight battles, he had never done before. Kandula continued to retreat until he came to the Maha Vihara, where was the shrine of the guardian god of the city. There he stood firm, for he knew that it was the place of victory.

Bhalluka, the Tamil leader, came on towards Duttha Gamani, shouting insults. Duttha Gamani covered his mouth with his sword, and returned the insults. Then Bhalluka drew his bow, and shot an arrow at Duttha Gamani's mouth. The arrow hit the sword, and fell to the ground.

Seated on Kandula, immediately behind the king, was Phussadeva, the most skilful archer in all Ceylon. He drew his bow strongly, and sent a return arrow straight at the mouth of Bhalluka. Bhalluka reeled, and began to fall with his feet towards Duttha Gamani. Thereupon Phussadeva sent another arrow, hitting Bhalluka in the knee, so that he twisted round and fell on his face towards Duttha Gamani, in the attitude of a slave bowing before his lord.

Having thus destroyed the Tamils, Duttha Gamani ruled all Lanka for twenty-four years. He celebrated his coronation with a great feast, and on the seventh day he held a great water festival at the Tissa Wewa. At the end of the festival he found that he could not pull his spear out of the ground, where he had stuck it for convenience. This seemed to him a miracle, and he

Koviloor Acadamy

built the Mirisveti Dagaba over the spot. He called it Mirisveti as a penance, because he had eaten a chilly pod (Miris) without sharing it with the monks, thereby breaking a vow he had sworn in his youth never to eat without feeding the monks at the same time.

Duttha Gamani set himself energetically to re-organise his kingdom, repair the damage done by the Tamils, and re-establish the Buddhist religion. In addition to the Mirisveti Dagaba, he built the great Brazen Palace, and the Maha Thupa, or Ruanweli Dagaba.

The building of both the Brazen Palace and the Ruanweli Dagaba is described with great detail in the Mahavamsa, which, some day, you should all read for yourselves.

The Brazen Palace was a vast building, containing a thousand dwelling chambers for monks. It was covered all over with brass plates or tiles, which, in the bright sun, must have shone like gold; within, it was furnished so splendidly that even the vessel for washing the feet was of gold. All that now remains of this wonderful palace is the 1,600 stone pillars which supported it.

The Ruanweli Dagaba, which contained the greatest store of relics ever collected in one place, was built with equal magnificence. Duttha Gamani, anxious to gain all the merit for himself, insisted that all the materials used should be paid for, and all workmen employed should receive wages. Many people tried to contribute gifts or labour to help in the building; but Duttha Gamani defeated them all by forcing payment on them.

When the Ruanweli Dagaba was completed except for the spire on the top, Duttha Gamani fell sick. His brother, Tissa, whom he had appointed to finish the work if he should die too soon, had an imitation spire

Koviloor Acadamy

made of bamboo and cloth, so that the Dagaba looked exactly as it would when finished. Duttha Gamani was carried out and laid on a stone slab, from where he could see both the Brazen Palace and the Dagaba. Thus, with his eyes fixed on the greatest of his works, Duttha Gamani died (77 B.C.).

THE CHARACTER OF DUTTHA GAMANI

Duttha Gamani is, with the possible exception of Parakrama, the greatest of the Sinhalese kings.

His first great work was to drive the Tamils out of the country, and to restore Sinhalese rule throughout the land. Having done that, he governed his country wisely and firmly. The Tamils never ventured back so long as he was alive. He was the restorer and preserver of Sinhalese nationality and the Buddhist religion.

Secondly, he will always be remembered as the builder of the Brazen Palace and the Ruanweli Dagaba, which, before they were damaged by later invasions, must have been the most splendid buildings in a splendid city. Besides these, he built many smaller temples, and gave many great gifts to the church. He also built and maintained eighteen hospitals.

With the death of Duttha Gamani, the most glorious period of Ceylon history comes to an end. The history of the next thousand years tells only of a long and weary struggle against the Tamil invaders. It was many centuries before Ceylon had another king who could compare with Duttha Gamani.

EARLY VISITORS TO CEYLON

The nearest country to Ceylon is, of course, India, but in very early times the Indians do not seem to have taken much interest in the island. The Ramayana

Koviloor Acadamy

shows that they knew so very little about it that they believed the inhabitants to be demons. The more ignorant Indians believed until a few years ago—and possibly some believe even to-day—that the middle of Ceylon is occupied by men shaped like monkeys.

The first intercourse between India and Ceylon of which we find any definite mention in history begins with Vijaya.

It is probable that some Tamils found their way over to Ceylon even before Vijaya, but there is no definite proof of it.

In the days of Asoka and Devanampiya Tissa, there was a good deal of friendly communication. After that time, there was, except for the Tamil invasions, surprisingly little communication of any sort. The inhabitants of North India were, as we shall see, far too busy with their own troubles to worry about Ceylon, and the Sinhalese soon forgot their old home in Gujerat.

THE WEST

The first accounts of Ceylon were brought home to Europe from India by the officers of Alexander. They told wonders of the elephants and other strange animals found in the island, but gave little definite information.

We have already mentioned (Chapter IV) Megasthenes, who lived for some years at the court of Chandragupta. Though he never came to Ceylon himself, he met with people who had been there, and most of what he says about it is true. He mentions that the island is divided into two halves by a great river (Mahaweli Ganga), that there were about seven hundred villages or small towns, and that the sea coast was thickly covered with palms. He also mentions strange animals found in the sea, with heads like oxen and lions and men, by

Koviloor Acadamy

which no doubt he meant the dugongs found in the Gulf of Mannar.

In the first century A.D., a Roman ship on its way to Arabia was caught by the monsoon and carried right down to Ceylon. It landed at Kudremalai, south of Mannar, and the sailors went ashore. They were received very hospitably by the Sinhalese king, probably Bhatikabhaya (Chapter VIII), who was so interested by their accounts of Rome that he decided to send messengers there, to establish friendly relationships. Accordingly, somewhere about 50 A.D., a Sinhalese nobleman, with three followers, went all the way to Rome, bearing gifts and friendly messages from the King of Lanka.

While in Rome, these Sinhalese messengers talked with Pliny, a great Roman historian, and gave him long accounts of their country, which he carefully wrote down. They told him that Ceylon contained about five hundred towns, the largest of which, Anuradhapura, had a population of two hundred thousand. They described the great irrigation tanks, the coral and pearls of the Gulf of Mannar, the great variety of flowers and fruits, and many other things. They told him also, which is very interesting, that Sinhalese merchants travelled by land all the way to China, for purposes of trade.

The next account of Ceylon was written sixty or seventy years later, by an Egyptian named Ptolemy. By Ptolemy's time there was a great deal of trade between Europe, India, and Ceylon; for the wealthy Romans had a great taste for spices and other Eastern luxuries. This trade was carried on chiefly by the Egyptians, who sailed from ports on the Red Sea near the modern Suez, and by the Arabs. The return voyage,

Koviloor Acadamy

from the Red Sea to India and Ceylon, and then home again, took about three years.

Ptolemy, living in Egypt, was able to talk to sailors and merchants who had often been to Ceylon, and with their help he was able to draw a correct map of the island. But though the sailors knew the coast very well, few of them had been inland. He tells us that the island was divided into thirteen provinces (apart from the three kingdoms), that there were two big towns on the coast, and nineteen big towns inland. He mentions also, with great surprise, that the Sinhalese men wore their hair long and done up in a knot behind, just as they do to-day. Ptolemy's account, in fact, is very good as far as the coast districts are concerned; but, as his information came from sailors, he knew very little about the inland provinces.

The port at which most of the Egyptian and Arabian sailors called was probably Galle. From there they not only took the products of Ceylon, but exchanged goods with Indian and Chinese traders, who also resorted there. For many hundreds of years Galle was not only a port for Ceylon trade, it was also a great meeting place for traders from the West and traders from China and other lands in the Far East.

So far, we have dealt only with facts that can be proved true, but there is reason to believe that, long before definite history begins, Galle was a great sea-port and trading centre. It is possible that Galle was the Tarshish mentioned in the Old Testament of the Christian Bible, whence the ships of Solomon brought, every three years, ivory, monkeys, peacocks, gold, spices, and other strange products of the East. If that is so, then Galle was a world-famous sea port in the dim days before history began.

Koviloor Acadamy

This belief is supported by two passages in the Mahavamsa. First, when Vijaya landed, Kuvanna, the Yakka queen, had stores of rice and goods of every kind, which she had taken from trading ships which were wrecked on the coast. That proves that such ships sailed the coasts of Ceylon even before the Sinhalese came to the island.

Secondly, we are told that on the very day of Duttha Gamani's birth, no less than seven ships laden with gems arrived at Magama. That again proves that trading ships called in large numbers at some port on the south coast of Ceylon.

There is, in short, strong reason to believe that even before Ceylon history begins, Galle was a great port for the trading ships of all nations.

TRADE IN ANCIENT TIMES.

In ancient times voyages took so long, and therefore the cost of moving goods from one country to another was so great, that only the most valuable things were exchanged. The only things which it paid to send as far as Europe were ivory, pearls, gems, and costly spices. These were probably paid for in gold.

The chief imports were horses, which were brought from India.

BOOKS FOR THE TEACHER.

The same as for Chapter V.

EXERCISES.

1. Continue Exercises I, II and III from the last Chapter.
2. Compare the works of Vijaya, Tissa, and Duttha Gamani, and say which you think was the greatest king of Lanka.

Koviloor Acadamy

3. Draw a picture of the fight between Duttha Gamani and Elara.
4. Make a time chart, showing like the one on page 104, what was happening at the same time in Europe, India, and Ceylon between B.C. 500 and the death of Julius Cæsar (B.C. 44). In Ceylon history stop at the death of Duttha Gamani (77 B.C.), and in Indian history at the death of Asoka.

Koviloor Acadamy

Time Chart from Beginning of History to Beginning of Christian Era.

B. C.	CEYLON	INDIA	THE WEST	OTHER LANDS	B. C.
All the time before 12000 B. C.	Occupied by Veddas, living as savages in the jungle,	First beginnings of settlement and civilization. Men use stone tools, and begin to cultivate land, live in villages, build houses, etc.		China, same as India and West.	
12000	using stone, tools, etc.	" "	First probable civilization in Mesopotamia (Elam). First towns and cities	America, Australia and Africa all savage, and remain so for many	12000
11000	" "	" "	" "	thousands of years.	11000
10000	" "	" "	" "	" "	10000
9000	" "	" "	" "	" "	9000
8000	" "	" "	" "	" "	8000
7000	" "	" "	" "	" "	7000

Koviloor Acadamy

Time Chart from Beginning of History to Beginning of Christian Era—(*Contd.*)

B. C.	CEYLON	INDIA	THE WEST	OTHER LANDS	B. C.
6000	Still occupied by Veddas.	Dravidians (Tamils) arrive at some date unknown.	Civilization probably begins in Egypt. First towns and cities	Civilization slowly growing in China.	6000
5000	" "	" "	Egyptian civilization flourishes. Sumerian civilization in Mesopotamia. Discovery of first metal (copper). First calendar (Egypt)	" "	5000
4000	" "	" "	Sumerian and Egyptian civilizations flourish.	" "	4000
3000	" "	About 2500 the Aryans arrive and form many small kingdoms in the North.	Sumerians conquered by Amorites, but recover. Aryans move into Europe.	China divided into	3000
2000	Story of Rama and Sita.	Growth of Hinduism and Vedic literature.	Discovery of iron. Sumerians destroyed first by Hittites, then by Assyrians. Assyrian Empire. Decay of Egypt.	many small kingdoms.	2000
1000	Visits of Buddha. Coming of Vijaya. Tissa and Mahinda, Elara, Duttha Gamini.	Invasion of Alexander 326. Chandragupta, Buddha, Asoka.	Assyrians conquer Egypt 670. Persian Empire. Greece, Alexander the Great. Growth of Roman Empire.	China Confucius (551-479) Tsin Shi, first Emperor of all China. (246).	1000
1 A.D.	Note the little that is known of the early half of the time, and the crowded events of the last thousand years.				1 A.D.

Koviloor Acadamy

CHAPTER VII.

THE WEST IN THE MIDDLE AGES.

DECLINE OF THE ROMAN EMPIRE—THE GERMANIC INVADERS—THE HUNS—JUSTINIAN—MUHAMMAD AND THE MUSLIM CONQUESTS—CHARLEMAGNE

We saw in Chapter III. how, in 31 B.C., Rome ceased to be a republic, and came under the rule of an emperor.

It was under the rule of the early emperors that Rome reached the height of her greatness. Her empire covered the whole civilized world of the West. The countries which made up that empire were not just loosely attached ; they had been made parts of the city of Rome itself, they had become thoroughly Roman in language, dress, customs, law, and government. All civilized Europe was bound together in one peaceful state.

But very soon after 100 A.D., that great empire began to decay. For that decay, there were several interesting causes.

I. CAUSES WITHIN THE EMPIRE ITSELF

(*a*) First, to-day the Governor of Ceylon, a distant part of the British Empire, can communicate with London, the centre of the empire, and receive a reply, in a single day, by means of the telegraph. The governor of a distant Roman province had no telegraph, he might

Koviloor Acadamy

have to wait weeks or months for an answer to an urgent question, and so he had to settle the matter himself. Consequently the control of the central government over the distant provinces was weakened, while that of the local governors or generals increased.

(*b*) Secondly, many of the later emperors were not equal to their task. The early ones were strong capable men, and the empire flourished. But the emperor was generally chosen from among the successful generals, and the time came when every general thought he might try to seize the throne. If the Roman generals had done as Alexander's officers did, and each one made himself independent king of his own province, the empire would soon have fallen to pieces ; but its unity was saved by the fact that each man wanted, not his own province only, but the whole empire. Thus, though the generals were constantly fighting with each other to become emperor, the empire held together.

(*c*) Thirdly, the Romans grew rich and lazy. They ceased to work for themselves, and lived on the labour of the conquered peoples ; they ceased even to fight for themselves, and hired soldiers from the half-savage tribes outside the empire. They wasted vast sums of money on expensive luxuries from India, etc., and did little to improve their own lands. The Romans, in short, suffered from too much wealth and prosperity ; they were corrupted by laziness, luxury, and vice.

Koviloor Acadamy

II. CAUSES OUTSIDE THE EMPIRE

At the same time that Rome was, so to speak, decaying in the middle, she was attacked from outside.

Even in the days of Julius Cæsar, as we have seen, the tribes living outside the empire, in what is now Germany, had caused trouble by trying to break through into Gaul (France). Cæsar, and the early emperors, were strong enough to keep them out; but when the emperors grew weak, the German tribes saw their chance. They broke through the boundary, first in hundreds, then in thousands, and then almost in millions. All the Romans could do to keep them out was to hire some of them to fight half-heartedly against the others.

The Germans wished to break into the empire for three reasons. First, they wished to share in the wealth and prosperity they saw there. Secondly, they were growing too many for their own country, and wanted more land. Thirdly, they were being pushed from behind by the Huns, whom we shall deal with later.

It is easy to see that, when it was decaying within and being pressed upon from without, the Roman Empire could not last much longer.

The more vigorous emperors tried many remedies in vain. Diocletian (284-305) saw that the empire was too big, and divided it into two halves under two emperors, but the only result was that there were two thrones for the generals to fight for instead of only one. Constantine the Great (324-337) re-united the empire into one; but he built, at the extreme eastern end of Europe, the city of Constantinople, which was to be a second capital, equal in power to Rome.

Koviloor Acadamy

But the German invaders came on, in wave after wave. At last, in 410, they reached Rome itself. They spread all over France, Italy, Spain, and even North Africa, and the western half of the Roman Empire passed away.

Once the German tribes had broken their way into the empire, a strange thing happened. They developed a great respect, almost a fear, for the splendid empire which they had destroyed. Half-savages themselves, they were over-awed by the civilization, the learning, the magnificent buildings which they saw around them. It became their ambition to become civilized 'Romans,' to settle down in peace as citizens of the 'empire' which they had themselves broken to pieces. Many of their rulers even took the titles of Roman officials, and professed to be the servants of the Emperor of Constantinople, though they seldom troubled to obey him.

CHRISTIANITY

The new religion of Christianity had done much to break down the old Roman Empire. That empire had been founded on slavery; most of the work had been done by slaves, who were as much the property of their masters as their tables and chairs. But Christianity, with its teaching that all men are free and equal in the sight of God, had made people discontented with that system. It had inspired the slaves to become men, and so helped to break up the organisation.

When the German tribes came within the empire, they were speedily converted to Christianity. They thus came to have a bond of sympathy with the people they had conquered, and began to regard them as their teachers in religious matters. As Rome ceased to be the centre of the empire, it grew to be

Koviloor Acadamy

instead the centre of Christianity. The Bishop of Rome (or Pope) came to be recognised as the head of the Christian world in the West. So the Germans were still under the magic spell of Roman authority.

A third factor which made the conquerors unite with the conquered was the common danger from Hun invasions.

THE HUNS

If you look at a map of the world, you will see a vast stretch of land reaching from China and Manchuria in the East to the civilized countries of the West. That vast area, and especially the part near China (Mongolia), is filled with wandering tribes, who have never yet reached the settled stage of civilization. We saw in Chapter I how the Chinese had to build a great wall to keep them out. Their way eastwards being blocked, they began to roam westwards. There were many of these Mongolian tribes, but for convenience we may call them all by their best known name of Huns.

About 375, or earlier, the Huns began to move westwards on to Germany, thus forcing the Germans forward into the empire. For some years they hovered in the distance, making occasional raids, but in 433 they found a great leader in a chief named Attila.

Attila, in his distant home, had heard much of the glories of Rome, and he thought he might found a great empire himself. Collecting a great army from many tribes, he swept into Europe like a whirlwind.

The terror caused (by Attila and his Huns in Europe was amazing.) The Huns were a savage race, and had never known settled or civilized life. They were small wiry men, rather like the Chinese, incredibly fierce and blood-thirsty, and extremely dirty in their

Koviloor Acadamy

habits. When thousands upon thousands of them, mounted on their shaggy little horses, swept through Europe, destroying everything they saw, all Christian Europe, Germans and Romans together, combined to face them. The leader of this combination was not a Roman, but a German named Theodoric, who had made himself King of Italy.

Near the town of Châlons, in France, Attila found himself face to face with the whole force of Europe.

The battle of Châlons (451) is perhaps the most terrible in the history of the world. The fierce Hun horsemen came on, in charge after charge, like the waves of the sea ; but the people of the West, who remembered something of the discipline of the Roman legions, stood firm. The number of men killed was so great that a stream running near is said to have been swelled to a torrent with their blood.

At last night fell, and the battle ceased. When the next morning came, Theodoric and his men were prepared to attack again ; but Attila, though he had not actually been defeated, had seen that his task was hopeless. He had collected what forces he had left, and was hurrying away. If the savage Huns had won, they would, at least for many years, have swept all traces of civilization from the face of Europe. A year later, Attila succeeded in invading parts of Italy, but he soon retired from Europe altogether, leaving only a remembrance of the terror of his name. After his death, the various tribes which only he had been able to hold together, flew apart. The Huns never again troubled Europe, but we shall hear more of them in other parts of the world.

Koviloor Acadamy

JUSTINIAN

When the western half of the Roman Empire broke up, and its place was taken by a number of Germanic kingdoms, the eastern half, with its centre at Constantinople, still survived. It never exactly flourished, but the Eastern emperors managed to keep off the invaders by means of huge bribes.

Justinian, the greatest of the Eastern emperors, was born in 485. A few years later, his uncle, the Emperor Justin, adopted him as his son. Justin came to the throne in 518, but he was old and feeble, and left most of his work to Justinian. In 527 Justin raised him to the rank of co-emperor, and on his uncle's death shortly after, Justinian reigned alone.

Justinian's mind was filled with one ambition, to re-conquer the West from the German invaders, and revive the glories of the old united Roman Empire; and although the day was past when such a thing was possible, he came surprisingly near success.

His first trouble was a war with Persia, which had always been an enemy of Rome. In 533 he beat the Persians, and forced them to make peace. But in 539 the Persian king, Chosroes, broke the peace, and started a war which dragged on feebly for over twenty years. At last, in 562, anxious to have all his armies free for service in the West, Justinian bought peace with Persia at the price of 30,000 gold coins a year.

Justinian started his re-conquest of the West by sending his famous general, Belisarius, to North Africa, in 533. Belisarius had a swift and easy success; he defeated the German invaders in two battles, and Africa became once more a province of the Roman Empire.

Koviloor Acadamy

This success led Justinian to try for Italy. In 535 the victorious Belisarius was sent there. He captured Rome in 536, but was promptly besieged there by the Germans. The next year he fought his way out and defeated them. Italy, too, was re-conquered for the empire.

But though the conquest had been fairly simple, the holding was not. The Germans soon rebelled against Justinian's severe government and heavy taxes, and the Romans were gradually driven out. In 552 a larger army had to be sent, and, after a long, dragging war, the Germans were utterly defeated, and Italy was restored to the empire, though so exhausted by the struggle that she was no longer worth having.

It seemed that Justinian had achieved his ambition, and regained the western half of his empire. But his success was hollow; the Germans were too firmly planted in Italy to be driven out for long, and Italy had been ruined by the long struggle. Moreover, the terrible expense of the wars had practically ruined the Eastern Empire, so that Justinian was worse rather than better for his seeming success.

Perhaps Justinian's best title to fame is his work on the Roman law. We have seen already how the Roman law was the best then known in the world. In the course of centuries, however, by constant additions and changes, it had become confused and unwieldy. Justinian set himself to straighten it out, remove contradictions and repetitions, clear up doubtful points, and set it all down in a plain and simple way. The result was a number of volumes, which gave a clear and concise statement of all that was best in the old Roman law. We have seen already how the law of most modern countries, including Ceylon, is founded largely

Koviloor Academy

on the Roman law. For our knowledge of that Roman law, we still refer to Justinian, and his books are still studied carefully by all law students. Thus Justinian still exercises a great influence on the world's affairs.

Besides being a great lawyer, Justinian was also a great builder. He erected many magnificent buildings, the chief of which, the church of Saint Sophia in Constantinople (now a Muslim mosque), was long regarded as one of the most splendid in the world.

JUSTINIAN'S WORK

Justinian was a very great man, who left his mark on the history of the world in many ways. Though we now remember him chiefly for his laws and his buildings, he was important in his own time chiefly for his attempt to win back the Western Empire.

We have seen how, at the moment when he had re-conquered Italy and North Africa, it seemed as though he had succeeded. But the success could not last. The Germans, having once found their way into south Europe, could not be driven out, and would not continue to obey the ruler of far-away Constantinople. Justinian's successors soon lost what he had won at such cost. Justinian's attempt to re-unite the empire was at least a hundred years too late.

The second fault of Justinian's great schemes, both his buildings and his wars in the West, was their huge expense. His extravagance nearly ruined the Eastern Empire, and the heavy taxation which he imposed, to pay for it, constantly drove his people into revolt. He would have done better if he had left the lost Western Empire alone, and spent all his energy and money strengthening and improving the Eastern part.

Koviloor Acadamy

Justinian was a man of great ideas and magnificent schemes, and he made an heroic but hopeless attempt to revive all the old glories of the Roman Empire. His fault was that he was a dreamer, he could not see the practical impossibility of his splendid visions. He had a great and glorious reign, but he left his poor successors to pay the bill for his triumphs.

The Western provinces soon broke away again, under new Germanic invaders, but the Eastern Empire continued feebly until 1453, when Constantinople was conquered by the Turks.

During the seventh century, very little was happening in Western Europe. The Roman Empire, with all its splendid civilization had—in spite of Justinian's attempt to revive it—finally passed away. The German invaders, who had taken its place, were still struggling through the early stages of settlement and civilization. The Eastern Empire, with its centre at Constantinople, was still alive, but it was sleepy and unprogressive. But while Europe was, for a time, stagnant and quiet, great new forces were at work in another part of the world. The chief of those new forces was the religion of Muhammad.

MUHAMMAD

Muhammad (sometimes spelt 'Mahomet'), the prophet of Islam, was born at Mecca, in Arabia, about 570 A.D. His father died just before he was born, and he was brought up in poverty, first by his grandfather, and then by an uncle. "Allah," we are told, "found His Prophet an orphan, poor and astray."

For the first forty years of his life, Muhammad lived in a way very little different from that of any other Arab of the time. He had very little education, owing

Koviloor Acadamy

to his poverty. He was, for some time, a shepherd, or a shepherd's boy; and then he went to dwell in the desert for some time, to study the language and habits of the Bedouins, or wandering Arabs. Then he became the servant of a rich widow named Khadija, his duties being, probably, to look after her camels.

When he was twenty-five years old, he married Khadija, his wealthy employer, and settled down in Mecca to a quiet life as partner in a trading firm.

When Muhammad was about forty years old, his life suddenly changed. He was no longer an ordinary, prosperous shop-keeper; he became a prophet. At first he preached only to his own relations and friends, but later he began to make his teachings known to all Mecca.

We need not go into the details of Muhammad's religious teaching; the essential feature of it was that there was only one true God, Allah. This belief in one God, and one only, was not entirely new. Muhammad had learnt it first from the Jews, whom he had met in his travels.

This teaching, that there was only one God, made Muhammad very unpopular. The people of Mecca believed not in one god, but in three hundred or more gods. Moreover the trade of their town depended on the fact that it was already a great place of pilgrimage, and every year many thousands of Arabs from other parts of the country flocked there to worship all these gods. They saw that, if Muhammad's teaching should become popular, pilgrims would no longer come to Mecca to worship the old gods. They began to persecute Muhammad and his followers, driving many of them out of the country.

Koviloor Acadamy

But though, in his own town of Mecca, Muhammad's teaching brought him only trouble and hatred, they had been well received in Medina, the next Arab city. The people of Medina, among whom were many Jews, did not believe in the old tribal gods so strongly as the Meccans did, and they were eager to hear more of the new preacher. They sent a message inviting Muhammad to come and rule Medina in the name of his One True God.

Muhammad did not go at once to Medina ; he sent his followers on ahead. At last, and just as the Meccans had laid a plot to murder him as he slept, Muhammad, with only one companion, escaped secretly from Mecca and fled by the desert routes to Medina (622 A.D.). This flight from Mecca to Medina, which is called the Hegira, is taken to mark the beginning of the Muslim era.

The first years of Muhammad's rule in Medina were occupied with fights against Mecca. The Meccans made an unsuccessful attack on Medina in 627, but, by 629, Muhammad had made peace with his old enemies, and was ruler of Mecca as well as of Medina. Before he died, in 632, he ruled the whole of Arabia. He had, moreover, already attempted to spread his new religion far beyond his own lands. In 628, he had sent messages to all the chief rulers of the world, including Heraclius, the successor of Justinian at Constantinople, and the King of Persia, calling upon them to acknowledge and serve the One True God. The only ruler who took any notice of the message was the Chinese Emperor, Tai-tsung, who expressed great interest in the new religion, and helped to build a mosque for the Arab traders and seamen who visited Canton.

Koviloor Acadamy

THE IMPORTANCE OF MUHAMMAD

There are several points in the teaching of Muhammad which have had a great effect on the world's history.

(1) The Muslim faith is very direct and simple. Consequently there have been fewer corruptions, quarrels, and differences of opinion among Muslims than among the people of most other religions. The Muslim world has always held very tightly together.

(2) Muhammad taught that all Muslims, all believers in the One True God, are brothers, on terms of equality. That did much to break down old ideas of slavery; it prevented anything like the Hindu caste system, and united the whole Muslim world into one great brotherhood, regardless of distinctions of race and nationality.

(3) It taught a higher standard of morality, fair-dealing, and kindliness than was usual at that time, especially in the Arabian part of the world. It was, in short, a civilizing influence.

THE MUSLIM CONQUESTS

When Muhammad died, his place as leader of the Muslim world was taken by Abu Bakr, one of his oldest and staunchest followers, the one man who had accompanied him through the Hegira. Abu Bakr and his successors, who followed Muhammad as rulers of the Muslim world, were called Khalifs.

Abu Bakr was not a thinker; he was a man of action. He did not try to add to the religious teachings

Koviloor Acadamy

of his Master; he collected what forces he could, and set out boldly to conquer the whole world for Allah.

The success of Abu Bakr, and his successor Omar, was amazing. Within a few years the Arabs had defeated the Eastern Emperor and annexed the whole of Syria (Palestine), and conquered Persia, Mesopotamia, and Egypt. For the next hundred years, the Muslim Empire continued to advance eastwards, until it reached the borders of India and China, and included vast provinces of Central Asia. To the west, the Muslim conquerors took Egypt and the north coast of Africa, then crossed the straits of Gibraltar and over-ran Spain and Portugal. They were unable to fight their way into France, and so their European conquests never extended beyond Spain.

Muhammad, as we have seen, was not only a religious leader, he was also the founder of a nation and an empire. Before his time, the Arabs were merely a collection of independent wandering tribes. By giving these scattered tribes a common religion, he welded them together into a conquering nation.

We have seen already why the Muslim conquerors had an easy task in the West. Egypt, their first conquest, was a feeble nation, which had been conquered in turn by one invader after another, for nearly two thousands years. North Africa was still feeble and exhausted after Justinian's wars there, and Spain was held only by a handful of half-settled Germanic tribes. It was not till they reached France that the Muslims found a western nation vigorous enough to withstand them.

They had an equally easy task in the lands which they took from the Eastern Empire, Syria, etc. There, too, the people had been weakened by many conquests,

Koviloor Acadamy

and were so used to paying taxes to foreign invaders that they cared little whether they paid them to the Emperor at Constantinople or to the Khalif at Mecca. On the whole, they probably preferred the Khalif.

In Central Asia the Arabs had a different task. In the West they had dealt with the feeble remains of decayed civilizations; but in Asia they dealt with strong and vigorous, but still only half civilized races. In these races they found excellent converts, for example among the Turks, who had not yet come westwards into Europe. Their simple religious faith appealed strongly to these simple peoples, and they gave them what they needed most, a simple and vigorous form of civilization.

In short, the Arabs triumphed in the West (from Syria to Spain) because they brought new faith and energy to worn-out races, and they triumphed in the East because they brought an attractive religion, together with simple, organised civilization, to races that were still half-savage.

We need not tell at length how the first vigour and enthusiasm of the Muslims died away, and they fell to endless quarrelling as to who should be Khalif. We may say, briefly, that the seat of the Khalifs moved from Arabia to Baghdad, in Mesopotamia, where the Arabs lost their old strength and simplicity, and learnt much of the laziness and luxury of the people they had conquered. The western provinces of North Africa and Spain broke away from the Khalifs and became independent Muslim kingdoms under a separate Khalif at Cordova. The most vigorous part of the Muslim world was in the east, among the newly converted Turks, Afghans, etc. We shall study their invasions of India in Chapter X.

Koviloor Acadamy

THE FRANKS

We have seen already how the Muslim conquerors reached as far as France before they found a western nation strong enough to withstand them. That nation was the Franks.

The decay of the Roman Empire had left the West of Europe in the hands of various Germanic tribes, and the attempted re-conquest by Justinian had only made the confusion worse. The first of those tribes to develop into a strong and united nation were the Frankish tribes. They held, under the rule of one king, a large area, including France and part of modern Germany.

In 732 the Arabs, who had conquered Spain twenty years earlier, advanced northwards, across the Pyrenees, into France. So far their conquests had been easy, but in France they found an enemy far stronger than any they had yet had to face. Near the city of Tours they were met by the Frankish leader, Charles Martel (Charles the Hammer), with a huge army. After a terrible battle, the Arabs were defeated and driven back into Spain, leaving behind them much of their vast plunder.

The battle of Tours (732) was not, like the battle of Châlons, a struggle between civilization and savagery; it was a struggle between two different civilizations. If the Arabs had conquered, they would not just have destroyed, as the Huns would have done; they would have established Muslim civilization throughout Europe.

The Franks, having thus saved Christianity and western civilization from the Arabs, were respected greatly by their neighbours, and recognised more than ever as the leading nation in Europe. They strengthened this position still further by alliances with Rome, the centre of Christianity and the home of the Pope. The

Koviloor Acadamy

Pope had very great power and influence through all Europe, and the Franks, by becoming his protectors, greatly increased their own power.

CHARLEMAGNE

The greatest of the kings of the Franks was Charlemagne (Charles the Great).

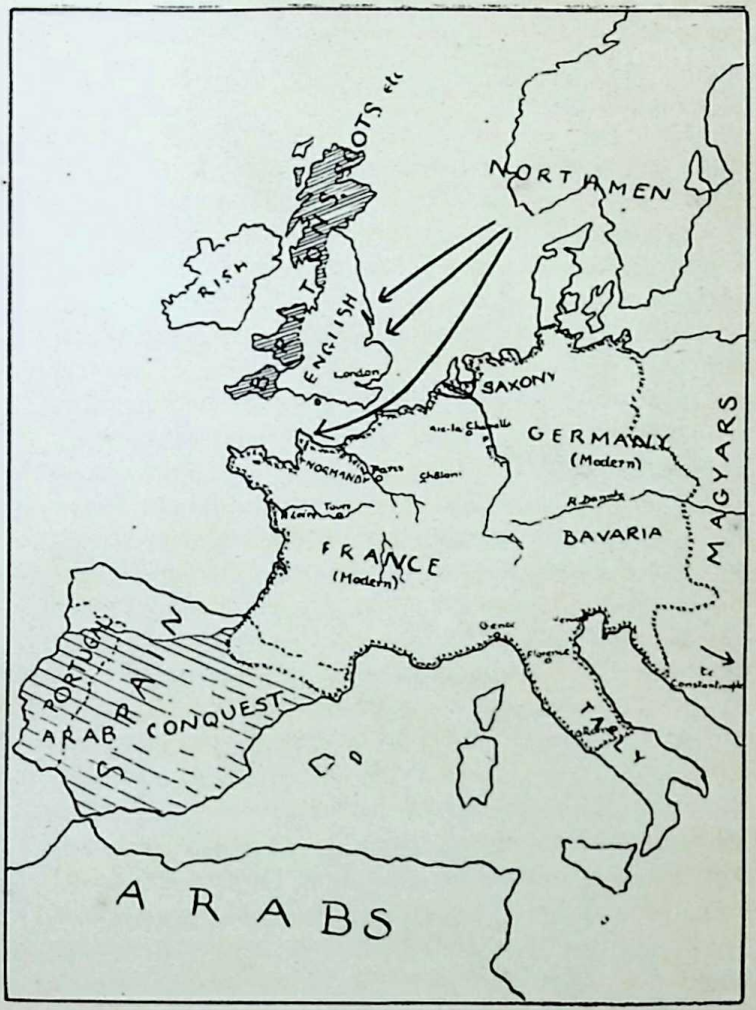
Charlemagne was born about 742, the son of the Frankish king, Pippin. When Pippin died, in 768, he divided his kingdom between his two sons, Charlemagne ruling the northern half, and his brother, Karloman, the south. As usually happens, this arrangement did not work well, and the two brothers quarrelled. In 771, however, Karloman died, and Charlemagne became king of the whole Frankish nation.

Soon after, at the request of the Pope, he went to Italy to fight the Lombards, another Germanic race which for many years had been threatening Rome from the North. Charlemagne not only defeated the Lombards, but became their king (774). The Lombards had already conquered so much of Italy that Charlemagne thus became practically king of Italy.

After this victory, Charlemagne visited Rome, to cement still more strongly the old friendship with the Pope.

Most of the rest of Charlemagne's reign was occupied with wars in Germany, in the course of which he added greatly to his empire. After a long war, which lasted over thirty years (772-803), he defeated the Saxons, and added the whole of Saxony, which then covered a very large part of the middle of Germany, to his own dominions. In 787, after a brief war, he conquered also Bavaria, in the south of Germany, and various other parts surrendered to him of their own free-will.

Koviloor Acadamy



MAP OF EUROPE.

Koviloor Acadamy

In 777, some of the Arab chiefs in Spain, having quarrelled with the Khalif at Cordova, appealed to Charlemagne to help them. Seeing his chance to re-conquer part of Spain for Christianity, Charlemagne led his armies over the Pyrenees and invaded all the northern part, thus beginning the expulsion of the Muslims from Europe, which was not completed for another five hundred years.

Having thus united France, Italy, North Spain, and all Germany except the north into one great Frankish empire, with its capital at Aix la Chapelle, or Aachen, in Germany, Charlemagne died in 814.

CHARLEMAGNE'S WORK AND CHARACTER

Charlemagne was not, like Alexander and many other conquerors, guided only by a desire to conquer any and every country that he possibly could. He had a perfectly clear idea of what he wanted, and he never went beyond it. He wished to unite the various German tribes into a single kingdom or empire, held firmly together under Frankish rule. We have seen already how he succeeded in that ambition.

We have seen, too, how the great name of Rome had been respected even by those who conquered her. Even the German invaders, once they got within the empire, had wished to become civilized 'Romans,' and their leaders had taken the titles of Roman officials. Though the power and glory of the empire had long passed away, men could never forget the days when all Europe had been united in one great peaceful state. When Charlemagne re-united Europe in one kingdom, they felt that he had, in a way, brought the old Roman Empire back to life. He began to conside himself, and even to call himself, 'Roman Emperor.'

Koviloor Acadamy

In order to strengthen his link with ancient Rome, he had allied himself with the Pope. When Rome ceased to be the centre of the empire, she became instead the centre of the Catholic church, which took over and adapted much of the organisation of the dying empire. The Pope was, consequently, the last representative of the old Roman rule. The empire founded by Charlemagne came to be called later, because of its connection with the Pope and the Roman church, the Holy Roman Empire.

For some centuries after Charlemagne's time, Europe was ruled by two great powers : the Pope, who ruled in religious matters, and his friend and protector, the Holy Roman Emperor. We shall see later how France broke away from the empire as a separate kingdom, how the empire became more and more German, and how the Pope and the Emperor quarrelled with each other.

Besides building up this great empire, and establishing a strong government throughout all parts of it, Charlemagne was a great lover and supporter of learning. Scholars from all parts of Europe flocked to his court, and he made them all welcome. In the company of these scholars he put away his kingly titles, and insisted that they should address him as plain ' David.' He started a school in his capital, and throughout his empire he improved the education both of the clergy and of other people. He also spread civilization in the still half-savage regions of Northern Germany, beyond his empire, by sending Christian missionaries and teachers there.

To sum up his work, Charlemagne pulled Europe together again after the confusion into which it fell on the decay of the old Roman Empire, he re-united it under

Koviloor Acadamy

one strong government, and set religion and learning on their feet again.

Charlemagne was a very big and tall man, seven of his own feet in height. His face, we are told, was very bright and cheerful, yet commanding. He was very temperate, hard-working, and good at all sports, and he liked best to be in the company either of learned men or of little children.

It is very strange that, though he loved learning so greatly, and did so much to encourage it all over Europe, Charlemagne himself had never learnt to write. He could read Latin and Greek, but he could not even sign his name. Perhaps it was the weakness of his own education that made him spend so much of his life in planning better education for others.

BOOKS FOR THE TEACHER.

WELL'S : *Outline of History*, Vol. II.

PREVITÉ ORTON : *Europe in the Middle Ages.*

HEARNSHAW : *World History.*

It is desirable for the teacher, with the help of any of the above books, to give a slightly fuller account of the rise and importance of Christianity than space permitted here.

EXERCISES.

1. Draw a map to show the extent of the Muslim conquests.
2. Explain briefly :
   (*a*) The causes which led to the fall of the Roman Empire.

Koviloor Acadamy

(*b*) The influence of the Roman Empire even after its fall.

3. Do you think Ju tinian or Charlemagne was the greater man ?
4. Explain why Muhammad and his teachings are so important in world history.

Koviloor Acadamy

CHAPTER VIII.

CEYLON IN THE MIDDLE AGES.

LATER SINHALESE KINGS—MAHASENA—KASSAPA—THE TAMIL WARS—THE FOUNDING OF POLONNARUWA

Duttha Gamani was followed by his brother, Saddha Tissa, as his son, Salirajakumara, had given up his claim to the throne in order to marry a beautiful Chandala woman.

Saddha Tissa reigned for eighteen years (77-59 B.C.). He completed the Ruanweli Dagaba, and re-built the Brazen Palace, which had been set on fire by a lamp. He built also many viharas, some of which were very magnificent, and was responsible for the Padawiya tank, east of Vavuniya. His reign, it seems, was peaceful and prosperous.

After Saddha Tissa's death, trouble began. First, Tissa's three sons quarrelled among themselves as to who should be king. The first, Thulathana, had reigned only for one month and ten days when his brother, Lanja Tissa, seized the throne from him. Lanja Tissa was, at first, the enemy of the Buddhist monks, and insulted and neglected them; but later he was converted and gave them many rich gifts. It is said that on one festival he gave clothes to sixty thousand of them.

Lanja Tissa, having ruled for nine years (59-50 B.C.), was followed by his brother, Khallata Naga, who built thirty-two smaller buildings around the Brazen Palace, and added a beautiful boundary-court to the Ruanweli

Koviloor Acadamy

Dagaba. He seems to have been a pious man, but a weak king. When he had ruled for six years, he was driven from the throne by the general of his troops. The wicked general was, in his turn, killed by Khallata Naga's younger brother, Vatta Gamani (Valagam Abha, or Ba).

Vatta Gamani had not ruled for six months before he was driven away by seven Tamils from the Pandyan kingdom of Madura, his power having been weakened already by a rebellion in Ruhuna (44 B.C.).

Two of the seven victorious Tamils returned home to India, one of them taking with him Buddha's alms-bowl from the palace at Anuradhapura. The five who remained spent fourteen years quarrelling as to which of them should be king. The second murdered the first, the third murdered the second, and so on until only one, named Dathika, was left.

Vatti Gamani, who had been hiding in the hill country for fourteen years, saw how the Tamils had been weakened by their own quarrels; he collected some followers, slew Dathika, and so won back his throne (29 B.C.). He celebrated his victory by building many viharas, the great Abhayagiri Dagaba (now miscalled Jetavanarama), the Lankarama Dagaba, and (it is said) the great cave temple at Dambulla. One of his generals, Uttiya, built the Southern (Dakkhina) Dagaba at Anuradhapura, which is now miscalled Elara's Tomb.

Vatta Gamani's reign was marked also by the first schism, or division of opinion, among the Buddhist monks. One of the monks of the Maha Vihara was expelled from his order for being too friendly with laymen and their families. His disciple thereupon moved off to the Abhayagiri vihara, and formed there a new sect, and Vatta Gamani's efforts to re-unite them were

Koviloor Acadamy

unsuccessful. The monks of Abhayagiri gradually developed a new form of Buddhism of their own, which was called the Vaitulya heresy. A "heresy" is a wrong belief.

In order to prevent these differences of opinion from spreading, a great conference of monks was assembled at Aluvihare, near Matale. There the true doctrine of the pitakas, which previously had been passed down orally from generation to generation, was carefully written down, so that it could not be corrupted or forgotten.

Vatta Gamani, whose second reign lasted twelve years, was succeeded first by his nephew, Mahachuli, and then by his son, Chora Naga.

Chora Naga, during the reign of his cousin, Mahachuli had raised a rebellion and destroyed eighteen viharas. After reigning twelve years, this evil-doer (as the Mahavamsa calls him) was poisoned by his queen, Anula. He was followed by Tissa, the son of Mahachuli, but this Tissa was also poisoned by Anula three years later.

Anula then ruled herself, as queen. She is remarkable not only as the first queen to rule Ceylon, but also as one of the most wicked women in history. Having already poisoned her husband, Chora Naga, she married one of the palace watchmen, to whom she gave the government of the kingdom. She then poisoned him, and married, in turn, a Tamil carpenter, a wood-carrier, and a Tamil Brahman priest, each husband being poisoned to make room for the next. At length the people grew weary of her murderous wickedness, and Kutakunna Tissa, Mahachuli's second son, raised a successful rebellion against her. The wicked Anula was slain, after reigning with her various husbands for four years (12-16 A.D.).

Koyiloor Academy

Kutakanna Tissa reigned for twenty-two years. His chief work was to build a wall round the city of Anuradhapura. This wall was said to extend for thirty-five miles, which shows the great size of the city in those days. We must remember, however, that much of that area was occupied by palaces and temples with large gardens, and by parks.

The kings who followed Kutakanna Tissa are of very little importance ; only two or three of them stand out as deserving any mention. We notice, too, that they do not follow one another in peaceable succession, as the early kings did. Each one has to fight for his throne, and only too often to commit murder to gain it.

Bhatikabhaya (38-66), the son of Kutakanna Tissa, had a peaceful reign. He repaired the Brazen Palace, and built several viharas. He also set aside one of the chief taxes due to himself, and spent the money on planting, near the city, a huge garden, the object of which was to produce jasmine flowers for religious ceremonies. On two occasions he caused a thick, sweet-smelling paste to be spread over the whole surface of the Ruanweli Dagaba, and then had flowers imbedded by their stalks in the paste until the whole structure was a mass of blossoms. On another occasion he ordered the whole Dagaba to be strewn with flowers, so that, incredible as it seems, the whole vast dome was buried under a mountain of jasmine blossoms. Because of his great piety the monks allowed him, alone of all laymen, to enter the secret relic chamber. It must have been during his reign that the messengers were sent to Rome (see Chapter VI).

Bhatikabhaya's brother and successor, Mahadathika Maha Naga (66-78), was as pious as Bhatikabhaya him-

Koviloor Acadamy

self. All we are told of him is that he gave very great gifts, nearly all he possessed, to the monks.

Mahadathika's son, Amanda Gamani (78-88), ruled piously for ten years; then he was slain by his younger brother, Kanirajanu Tissa.

Kanirajanu Tissa (88-91), was succeeded by Amanda Gamani's son, Chulabhaya, who ruled for one year only. He was followed by his sister, Sivali, but after she had ruled for four months she was dethroned by Ila Naga, her cousin.

Ila Naga (95-101), came to the throne himself, after three years (probably very stormy ones) when there was no king at all. He built the great Dagaba at Tissamaharama, but unfortunately he offended the important and powerful family of the Lambakannas. The Lambakannas united against him, imprisoned him in his own palace, and ruled themselves. But Ila Naga escaped to Ruhuna, raised an army there, returned to Anuradhapura, and defeated the rebellious Lambakannas.

Ila Naga was followed by his son, Chandamukha Siva (101-110). He was slain by his brother, Yasalalaka Tissa, during a water festival.

Yasalalaka Tissa (110-118), was treated in his turn very much as he had treated his brother. One of the palace guards, named Subha, was so much like the king in face and appearance that men could not tell them apart; and sometimes, for a joke, Yasalalaka Tissa would change clothes with him, and the guard would sit on the throne while the king himself stood among the guards. One day they were doing this, and Yasalalaka could not help laughing to see his great chiefs and ministers bowing low before a humble palace guard. Subha, whom everyone believed to be the king, pretended to fall into a great rage at seeing one of his guards laugh-

Koviloor Acadamy

ing in his presence, and ordered that he should be beheaded. Thus Yasalalaka Tissa was killed through his own joke, and Subha, the palace guard, became king, calling himself Subharaja.

Subharaja ruled for six years (118-124), and then was defeated and killed by a member of the Lambakanna family, named Vasabha, who had been told by a fortune-teller that he should become king.

Vasabha (124-168) was a great builder of tanks; it is said that he constructed no less than eleven. He gave many gifts to the monks, and built many bathing-tanks and viharas, and a temple in the court-yard around the Bo-tree.

Vasabha was followed by his son, Vankanasika Tissa, whose queen was a daughter of Subharaja, and had been brought up secretly by a brick-layer. He reigned for only three years (168-171), and was followed by his son, Gaja Bahu (Elephant Arm).

Gaja Bahu (171-193) is said to have rescued and brought home 12,000 Sinhalese who were prisoners in South India. Some accounts say that they had gone there to work, others that they had been taken away as prisoners after a Tamil invasion.

The story goes that Gaja Bahu went over to South India with only one companion, a giant named Nila. Reaching the capital of the Cholas, Gaja Bahu seated himself on the throne, while Nila killed the Chola king's elephants by striking them one against the other. The Chola king, hearing of the disturbance, came to ask whether the Sinhalese army had come to destroy the city. Gaja Bahu assured him that he had brought no army with him, but only one little boy, and he showed him the Giant Nila, demanding the return of his twelve thousand men. The Chola king refused the

Kovilpor Academy

demand, but Gaja Bahu terrified him by showing his strength, first by squeezing water out of sand, and then by squeezing it out of iron. The Chola king was so frightened by this display that he allowed him to take away not only his own twelve thousand, but twelve thousand more of the Chola people, and several sacred relics, including Buddha's alms-bowl, which had been stolen away from Lanka in the reign of Vatta Gamani.

This story, of course, cannot be taken as true, but it seems certain that Gaja Bahu did go over to South India, as Tamil literature mentions that he was present at the consecration of a temple, and it is very probable that he brought home with him some Sinhalese people who had been taken prisoners by the Tamils. Nila, the so-called giant, was no doubt a great and famous general.

Gaja Bahu was followed by Mahalla Naga (193-199), Bhatika Tissa (199-223), Kanittha Tissa (223-241), Khujja Naga (241-243), Kuncha Naga (243-244), and Siri Naga I. (244-263). We are told nothing of these kings, except their alternate murders, rebellions, and works of piety. The next king of any importance was Voharika Tissa.

Voharika Tissa (263-285) was so called because he was a great lawyer. He reformed the laws of Ceylon, abolishing the use of torture and cutting off of limbs as punishments. He also purified Buddhism by suppressing the Vaitulya heresy (see page 133), built many viharas and temples, freed all monks who were in debt, and appointed regular days for alms-giving. He was, apparently, a wise and active ruler.

Voharika Tissa's reign was troubled by the activities of his younger brother, Abhaya Naga. Abhaya first stirred up trouble in the kingdom, and then, with

Koviloor Academy

the help of a Tamil army, drove his brother from the throne and slew him. He then ruled for eight years (285-293), and tried to atone for his past misdeeds by acts of piety.

Abhaya was succeeded by Siri Naga II. (293-295), and Vijaya Kumara (295-296). Vijaya's reign was cut short by the revolt of three Lambakanna brothers, Sangha Tissa, Sri Sanghabodhi, and Gothakabhaya. These three, having slain Vijaya, ruled one after the other.

Sangha Tissa ruled for four years (296-300), and added further ornaments to the Ruanweli Dagaba. He then poisoned by some villagers, whom he had was annoyed by constantly helping himself to their jambu fruits.

The second brother, Sri Sanghabodhi (or Sri Sangabo), ruled for only two years (300-302).

He has become famous in legend for his great piety. When there was a great drought and famine in the land, he threw himself on the earth before the Ruanweli Dagaba, vowing that he would not rise until sufficient rain fell to float him. The rain came, but, as the water drained away, it was not deep enough to float him until his officers blocked the drains up. Then, having fulfilled his vow, he was able to rise.

On another occasion the land was attached by a red-eyed demon, by which is probably meant scarlatina or scarlet fever. The king offered himself to the demon as a sacrifice, if only it would spare his people. The demon refused this, but was appeased instead by offerings in every village.

At one time in his reign there was a rebellion. Sri Sangabo did not wish to kill the rebel leaders, as was usual, so he let them escape secretly, and, sending for some dead bodies from a hospital or some such place, he had them burnt instead. By this trick he frightened

Koviloor Acadamy

the other rebellious people without really shedding blood at all.

Sri Sangabo was too pious and tender-hearted to reign in those stormy days. His younger brother, Gothakabhaya, raised a rebellion against him. Sri Sangabo, as he did not wish to fight against him and so cause blood to be shed, quietly left his throne and fled into the country. There he met a man who, seeing he was hungry, kindly gave him his own meal. In order to reward the man, Sri Sangabo told him who he was, and told the man to kill him and take his head to Gothakabhaya, who would give him a great reward for it. The man refused to do this, so Sri Sangabo killed himself, and the man took his head to the new king as he had been told to do.

Gothakabhaya ruled for thirteen years (302-315). He tried to atone for the crime of seizing the throne from his brother by much piety. He gave Sri Sangabo a royal funeral, and built a shrine over his tomb at Attanagalla, near Veyangoda. He renewed the pillars of the Brazen Palace; built a pavilion near his palace, where he fed over a thousand monks every day for three weeks; put up many new religious buildings; and added to the beauty of many old ones. He also suppressed a revival of the Vaitulya heresy.

His son, Jettha Tissa (315-325) was called 'The Cruel,' because he executed sixty rebellious ministers who would not go in procession with him to his father's funeral. He increased the size of the Brazen Palace, and built three gateways to the Bo-tree, several viharas, and six tanks. He also restored the Mutiyangana Vihara at Badulla, which had been built by Devanampiya Tissa.

Koviloor Acadamy

He was succeeded by his younger brother, Mahasena.

Mahasena (325-352), according to the Mahavamsa, "gathered to himself much merit and much guilt." The merit lay in his irrigation works, the guilt in his interference in religious matters. When he first came to the throne, he allowed himself to be influenced by a certain trouble-making monk, who persuaded him to shut up the Maha Vihara, destroy the Brazen Palace, and enrich the heretical Abhayagiri Vihara with their property. These acts led to the revolt of one of his chief ministers; but just before the battle, the two leaders, the king and the rebel, met together peaceably, and Mahasena admitted his fault and re-opened the Maha Vihara. He built also several other viharas and nunneries, and closed a number of Hindu temples.

His irrigation works included seventeen tanks, of which the best known is Minneriya, near Polonnaruwa, and also a great canal.

Mahasena is the last of the kings of the Great Dynasty, and with his reign the Mahavamsa comes to an end. According to another old chronicle, the Rajavali, "Because piety had disappeared, and the city of Anuradhapura was in ruins, and because the fertility of the land was diminished, the kings who succeeded Mahasena were no longer reverenced as of old." We will discuss in Chapter IX. some of the causes which led to this decay of the Sinhalese kingdom.

Mahasena was followed by his son, Siri Meghavanna. Siri Meghavanna's reign was important for two things. First, he was friendly with the great Emperor of India, Samudragupta, with whom we shall deal in Chapter X. As we know when Samudragupta reigned (about 330-370), we can fix roughly the dates of Meghavanna's reign also.

Koviloor Acadamy

Secondly, during this reign the famous Tooth Relic was brought to Lanka. The story is that, when the body of Buddha was burnt, one of his teeth was saved from the funeral pyre and taken to Kalinga, on the east coast of India, where it was worshipped devoutly for eight hundred years. It happened, during Siri Meghavanna's reign, that the King of Kalinga, which was still a Buddhist nation, was at war with some of his Hindu neighbours. Afraid that this very holy relic might fall into his enemies' hands, he told his daughter and her husband that, if he should be defeated, they were to carry it to Lanka, where it would be properly guarded and worshipped.

Shortly after this, Kalinga was invaded, as the King had feared. His daughter, obeying his command, hid the relic in her hair, and fled secretly to Ceylon.

Siri Meghavanna received the Tooth Relic with due reverence, and placed it in a temple The Tooth Relic and Buddha's alms-bowl, which Asoka had given to Devanampiya Tissa, were the two most precious possessions of the kings of Ceylon, and we shall see later what trouble they took to protect them from the invaders.

Siri Meghavanna was followed by Jettha Tissa II., who was of no importance as a king, though he is said to have had great skill in the arts of painting and carving.

Jettha Tissa II. was followed by Buddhadasa, who was remarkable chiefly for his interest in medicine. He wrote himself a book on medicine, and is said to have performed many marvellous cures and operations. He set up many hospitals and dispensaries throughout the land, and divided the country up into groups of ten villages, appointing a doctor to attend to each group. He was also a great patron of religion. He built the Peacock Palace (really a vihara) at

Koviloor Acadamy

Anuradhapura, and had the Sutras translated into Sinhalese.

Buddhadasa was followed by his two sons, Upatissa, who constructed the great tank (Topa Wewa) at Polonnaruwa, and Mahanama.

Mahanama's reign was marked by the arrival in Ceylon of the great Indian Buddhist scholar, Buddhaghosa. He re-wrote the Sinhalese religious works in Pali, and it was chiefly as the result of his work and that of his followers that Ceylon came to be regarded by other Buddhist nations as the centre of Buddhist learning and orthodoxy. It was in Mahanama's reign also that Ceylon first came into contact with China. About 428, Mahanama sent messengers to China, offering tribute; and, a few years earlier, a magnificent jade figure of Buddha had been sent as a present to the Chinese, who placed it in a temple at Nankin. About the same time, a famous Chinese traveller, Fa Hien, visited Ceylon, and wrote a most interesting account of the country (see Chapter IX).

Mahanama was followed by two kings, who ruled each for a few months. Anuradhapura was then invaded again by Pandyan Tamils, who ruled for at least twenty-seven years. At the end of that time, the Sinhalese, who had fled to Ruhuna, revived under the leadership of Dhatusena, somewhere near the end of the fifth century.

Dhatusena drove the Tamils out, and re-established Sinhalese rule and Buddhism in Anuradhapura. It was Dhatusena's uncle, a monk, named Mahanama, who wrote the Mahavamsa. When Dhatusena had ruled for about sixteen years, he was murdered by his son, Kassapa.

Koviloor Acadamy

KASSAPA

Kassapa, or Kasyapa, though by no means one of the best kings of Ceylon is certainly one of the most interesting.

Kassapa was the eldest son of Dhatusena, though by an inferior wife. He had a brother, Mogallana, of whom he was very jealous.

In addition to these sons, Dhatusena had a daughter, who was married to one of his nephews. This nephew treated his wife so cruelly that Dhatusena had to interfere, and ordered the nephew's mother to be burnt. The wicked nephew, furiously angry, joined forces with Kassapa, who hated his father because he thought he loved his other son, Mogallana, better than he loved him.

The two rebels, son and nephew, captured the old king, Dhatusena, and Kassapa declared himself king. Kassapa believed that Dhatusena was hiding his treasures to keep them for his favourite son, Mogallana. Again and again he demanded to know where they were hidden, until at last Dhatusena promised to tell him where they were if he would take him to the Kala Wewa. Kassapa consented, believing that the treasures must be hidden near the Kala Wewa, but in reality Dhatusena's desire was to bathe once more in the great tank which he had built himself, and to say good-bye to his old uncle, friend, and teacher, Mahanama, the writer of the Mahavamsa.

Dhatusena's plan succeeded. He had a last long talk and a meal with Mahanama, and bathed for the last time in his favourite tank. Then, pointing to the tank, he told Kassapa's soldiers, who were guarding him, that that was all the treasure he had left.

Koviloor Acadamy

The guards hurried him back to Anuradhapura, and told Kassapa that after all Dhatusena had not told them where his treasure was. The furious Kassapa then had Dhatusena, his own father, buried alive, by chaining him to a wall and plastering clay over him.

Kassapa was now king of Ceylon, but he still feared his brother, Mogallana, who had escaped to India. He sent two of his servants, the cook and the groom, to murder him, but they failed. Then, knowing that some time Mogallana would return with an army to avenge his father, Kassapa left Anuradhapura and fled to the Sigiri Rock.

Sigiri is a huge loaf-shaped rock, towering up 400 feet above the flat jungle country near Polonnaruwa. On the top of that rock, which no army could hope to climb, the wicked Kassapa felt safe from his brother's wrath. He improved the natural stronghold by building fortifications round it, and his engineers, with marvellous skill, built an approach to the top, which runs up a gallery and then up the famous 'lion staircase.' Here also, with his father's treasures, he built a palace said to have been "equal in beauty to the celestial mansion."

For eighteen years Kassapa ruled Ceylon from his rock-fortress of Sigiri. He tried to atone for his past misdeeds by many works of charity and piety, but the monks were suspicious of the gifts of so wicked a man. He offered to present one of the viharas at Anuradhapura with a village, but the monks refused the offer, as they would not accept presents from a man who had killed his own father. Finally Kassapa satisfied them by dedicating the village to Buddha himself, after which they accepted it. His remorse compelled him to take the vows of an ascetic,

Koviloor Acadamy

but even so he could not escape the punishment of his crimes. After he had ruled, so far as we know quite well and justly, for eighteen years, Mogallana returned from India with an army.

The two brothers, each with his army, met about eight miles north-east of Kurunegala. In the battle which followed, Kassapa was defeated and killed, or, according to some authorities, he committed suicide. We can fix the date of Kassapa's reign roughly by the fact that the Emperor of China received a letter from him in 527.

Mogallana then ruled very well for eighteen years. One of his chief acts was to establish a defence force on the coast, to ward off Tamil invasions.

Mogallana was followed by his son, Kumara Dhatusena, who appears to have been more remarkable as a poet, or a lover of poetry, than as a king. Legend says that his grief at the death of a poet named Kalidasa (not the great Indian poet of that name, but a Sinhalese) was so great that he threw himself on the poet's funeral pyre.

From the time of Mogallana till the revival of the Sinhalese kingdom at Polonnaruwa, the history of Ceylon is little more than a history of internal quarrels and Tamil invasions. Of the eight kings who followed Mogallana three were murdered and two committed suicide, and that is typical of the history of the time. During the next five hundred years there were only a few kings who distinguished themselves in any way at all.

In the late sixth and early seventh centuries there were two great tank builders, Aggabodhi I. and his nephew, Aggabodhi II. Aggabodhi I. built Giant's Tank, near Mannar, and it is said that during his reign

Koviloor Acadamy

twelve poets flourished in the island. Aggabodhi II.'s chief work was the great Kantalai tank, but he built at least thirteen others too. These two reigns must have been fairly quiet and prosperous.

Aggabodhi IV., who reigned about the middle of the seventh century, is said to have built the Dondra temple, and during his reign Polonnaruwa was established as a place of residence for the kings, though they still ruled from Anuradhapura.

The reign of Sena I., which began about 820, was marked by one of the biggest of the many Tamil invasions of the time. A large Pandyan army came over, and was joined by all the Tamils who were already settled in Ceylon. They destroyed Anuradhapura, and Sena, although later he made peace with them, removed his capital to Polonnaruwa. Anuradhapura was not only destroyed, but by this time its population was so largely Tamil that the Sinhalese kings could not rule there any longer. Henceforward Polonnaruwa was the capital of Ceylon.

Soon after this, the Sinhalese kings took to interfering in the politics of South India. No doubt they meant well, but they got nothing but trouble for their pains.

Sena II. sent an army to invade the Pandyan kingdom. He captured Madura, and set a new king on the throne, but it is difficult to see what he gained by it. A few years later, in the reign of Kassapa V., the Pandyans tried to invade their neighbours, the Cholas. The Cholas defeated them, and the distressed Pandyans sent to Ceylon for help (according to the Tamil histories, about 918). Kassapa unwisely sent an army, but this likewise was defeated by the Cholas. Kassapa died soon after, but several months after his death,

Koviloor Acadamy

when Dappula V. was reigning, the Pandyan king suddenly arrived in Ceylon, having been utterly defeated by the people whom he had rashly set out to invade.

Dappula was prepared to send an army to help the Pandyan king, but just at that moment one of the periodical rebellions broke out in the island, and Dappula was far too busy with his own troubles to worry about those of his visitor. The Pandyan king, seeing that he had come to the wrong place for help, hurried back to India, leaving his crown and other kingly treasures behind him in Ceylon. The end of this war between the Pandyans and the Cholas was that the Pandyans were utterly defeated, and the victorious Chola kingdom began to grow into an empire. The Sinhalese kings, having interfered on behalf of the wrong side, were naturally regarded as enemies by the Cholas.

The Chola king soon saw his opportunity. Ceylon was now ruled by Udaya III., a feeble drunkard, and the Chola king made an excuse for war by commanding him to hand over the crown and other treasures which the Pandyan king had left behind. Udaya refused, and the Chola king promptly invaded the island. Udaya fled to Ruhuna. On his return to India, the Chola king was defeated by another Indian king, and Udaya tried rather feebly to avenge himself by little attacks on the Chola borders (about 942).

A few years later, Mahinda IV. succeeded in defeating a fresh Chola invasion, but the next king, Sena V., murdered the brother of the general who commanded the Sinhalese army. The general revolted, joined the Tamils, and handed the island over to them. The Tamils now made their rule so oppressive that Sena was brought to his senses, and came to terms with the

Koviloor Acadamy

rebellious general. He then retired to Polonnaruwa, where he drank himself to death.

Sena's successor, Mahinda, tried to rule from Anuradhapura, with the support of a hired Indian army. Unfortunately he could not afford to pay this army, which thereupon mutinied, and Mahinda fled to Ruhuna. The Chola Emperor, Rajaraja I., saw his chance, invaded the whole country except the remoter parts of the south, and captured Mahinda himself (about 1017). Ceylon ceased to be an independent kingdom, and became part of the Chola Empire. The next seven Sinhalese kings were kings only of Ruhuna.

The kings of Ruhuna spent their time in raising small revolts against the Cholas, who suppressed them without much trouble. Then, for a time, things fell into confusion, various Sinhalese and Indian leaders establishing themselves independently in different parts of the island.

At last the Sinhalese united together under the leadership of a prince named Kitti. We shall see in Chapter XII. how Kitti drove out the Tamils, revived Sinhalese nationality, and became king under the name of Vijaya Bahu.

As this Chapter contains many kings, it will be useful to make a note of the most important ones, who should be especially remembered. They are :—

Kings	*Date*	*Importance*
Vatta Gamani (Valagam Ba)	44 B.C. and and 29-17 B.C.	Drove out Tamils. Vaitulya heresy. Many works of piety.
Bhatikabhaya	38-66 A.D.	Great piety. Messengers to Rome.

Koviloor Acadamy

Kings	*Date*	*Importance*
Gaja Bahu	171-193	Invasion of South India
Mahasena	325-352	Last of the 'Great Kings.' End of Mahavamsa.
Siri Meghavanna	About 340 or 350	Friendship with Samudragupta. Arrival of Tooth Relic.
Mahanama	About 428	Relations with China.
Dhatusena	About 500	Drove out Tamils.
Kassapa	About 527	Built Sigiri.
Mahinda V.	About 1017	Great invasion by Cholas

EXERCISES.

1. Fill in, on your map, any new places mentioned.
2. Continue the collection of photographs, including some of Sigiri.
3. Make up and act a short play, showing Gaja Bahu's interview with the Chola king.
4. Mention any remarkable things done by, or during the reigns of, the following kings: Kassapa, Bhatikabhaya, Sri Sangabo, Subharaja, Mahinda V., Siri Meghavanna.
5. Describe what dealings Ceylon had with the peoples of South India in this Chapter.

Koviloor Acadamy

CHAPTER IX.

CEYLON IN THE MIDDLE AGES.—(*Continued*)

CAUSES OF THE DECLINE—GOVERNMENT AND STATE OF THE COUNTRY—FOREIGN VISITORS TO CEYLON

The history of Ceylon for many centuries after Duttha Gamani cannot be called a happy story, and we cannot help comparing it with the earlier period.

The early history of Ceylon tells of unbroken prosperity and advance. The early kings, from Vijaya to Duttha Gamani, had, with very few exceptions, come to their thrones peacefully and in regular succession, with the approval of all their people. They had enjoyed long, peaceful, and prosperous reigns, devoting themselves to the welfare of their people and the encouragement of religion ; and had died, loved and honoured by the whole nation. Even the reigns of the Tamil invaders, Sena and Guttika and Elara, had been quiet and fairly prosperous.

Soon after the death of Duttha Gamani, the whole fortunes of the island changed. The reigns of the kings, instead of being long and peaceful, became short and stormy ; instead of steady advance and improvement, we hear of a fierce struggle for existence. We must try to find the reasons for that sudden change.

CAUSES OF THE DECLINE

I. *The Kings.*

The first reason for the change is given by the old chronicler whose words we have quoted already: "The

Koviloor Acadamy

kings were no longer reverenced as of old." The chronicler is speaking of the kings after Mahasena, but the change had come long before Mahasena's time. The early kings had held their thrones by the consent of all the people ; most of the kings after Saddha Tissa seized their thrones by murder and violence, and lost them in the same way. Kings like Subharaja and Kassapa, and queens like Anula, could not expect the same respect and reverence from their people as Devanampiya Tissa, for example, had enjoyed. The ease with which one greedy adventurer after another grabbed the throne shows that the people had come to care very little who called himself, for the time being, King of Lanka. The kings had ceased to be respected as the rightful leaders of their people, and without leaders the people fell into confusion.

Kassapa is typical of many of the later Sinhalese kings. He seized the throne by violence and bloodshed ; then, when firmly seated in power, he tried in vain to win over his people by a great show of piety and many gifts to the church ; and finally, he was deposed and killed by his successor, who thus used the same means as he had used himself. No less than one-third of the kings even before Mahasena died by violence ; while later on, in the course of little more than one century, no less than fourteen kings were murdered by their successors. It is not surprising that, under such kings, the Sinhalese nation lost much of its power.

The good kings, that is the kings who were good men, fared little better than the bad ones. Jettha Tissa was an artist, Buddhadasa was a doctor, Kumara Dhatusena was a lover of poetry ; but artists, poets, and doctors were not the right men to keep the Tamil

Koviloor Acadamy

invaders away. It was not enough to be a good man ; it was necessary to be a strong leader too.

A very great part of the troubles of the Sinhalese was caused by their lack of worthy kings. We see, all through history, that whenever the Sinhalese had a strong leader, such as Duttha Gamani, Dhatusena, and —later— Parakrama, they made an immediate recovery, re-organised themselves, and speedily drove their enemies away. The tragedy of Sinhalese history was the lack of a constant succession of such leaders.

II. *The Tamil Invasions.*

The second cause of decline was the constant Tamil invasions. These invasions were, of course, largely a result of the first cause, for they never occurred when a strong and capable king was on the throne. The Tamils were successful less because of their own strength than because of the weakness, quarrels, and lack of leadership among the Sinhalese. The quarrels and divisions were such that we see Abhaya Naga bringing a Tamil army against Voharika Tissa, who was not only a fellow-Sinhalese but his own brother !

III. *Lack of Army.*

Thirdly, the Sinhalese were by natural inclination, strengthened by the teaching of their religion, a peace-loving nation, preferring the life of farmers to that of soldiers. Though this love of peace was an excellent quality, circumstances demanded that they should become a fierce and warlike nation, and this they never quite did. The Tamils were dangerous more because of their numbers than because of their skill in war, and if the Sinhalese had trained themselves to become a fighting race, like the Macedonians under Alexander, they would, after a time, have been left in peace. The

Koviloor Acadamy

kings who spent vast wealth in building new dagabas and viharas acted, no doubt, from very pious motives, but perhaps it might have been of more real benefit to their religion and their people if they had spent some of that money on training and equipping armies to defend what was built already.

Instead of training themselves to war, the Sinhalese made the great mistake of hiring foreign soldiers, chiefly Tamils. Though these hired soldiers often did their duty to their employers, they naturally did not fight against their fellow-Tamils with much spirit.

GOVERNMENT

We must now consider for a moment the government of Ceylon as it was, roughly, all through the middle ages, from Duttha Gamani to the coming of the Portuguese.

THE KINGS

Through all this time the king was, at least in theory, the ruler and leader of the whole nation. His power in the north of the island, of course, was frequently weakened or destroyed by Tamil invasions.

The order of succession of the kings seems to have been, in general, from brother to brother in order of age ; then, when all the brothers were dead, to the eldest son of the eldest brother, then to his brothers in turn, then to the sons of the second brother in turn, and so on. This order, however, was frequently upset by those who seized the throne violently.

The king probably gained much of his power from the support of the monks, whose influence with the people was very great. The great gifts which even the most wicked kings gave to the monks cannot have been due to piety alone ; no doubt they wished to have that influence on their side.

Koviloor Acadamy

SUB-KINGS

We have already mentioned how Maya Rata and Ruhuna were ruled by sub-kings, generally relations of the king. The sub-king of Ruhuna especially seems to have been almost all-powerful in his own province.

The sub-king of Maya Rata, who was generally the king's brother and the next heir to the throne, acted as viceroy, or chief assistant, to the king.

THE COUNCILS

The kings were assisted by a council of their chief subjects. In the days when Polonnaruwa was the capital, and probably earlier too, this council included the sub-king, the princes and chief members of the royal family, the commander of the army, the king's chief secretaries and officials, the most important chiefs (Adigars), governors and chiefs of districts, and the chief merchants. Thus all classes of the population, except the monks and the labourers, were well represented.

It is not known exactly what power and authority this council held. Probably it could do little more than offer the king its advice, and inform him of the wishes of his people.

OFFICIALS

The king's orders were carried out by a body of civil servants, who went on circuit round the country collecting taxes, judging law-suits, trying criminals, and performing all the usual duties of government servants to-day. There must also have been a service of highly skilled engineers, who built and repaired tanks and other public works. We have seen already how Buddhadasa established a medical service throughout

Koviloor Acadamy

the island. Education, probably, was entirely in the hands of the monks, and not in any way controlled by the government.

THE ARMY

The army, in normal times, consisted chiefly of hired Tamil soldiers. This army, probably, was used chiefly for ceremonial purposes, and for dealing with small local rebellions.

The armies which fought the Tamil invaders were probably drawn from the ordinary Sinhalese farmers, workmen, etc., chosen and led by their local chiefs.

At the head of the army were a number of generals, and the *senevirad*, or commander-in-chief, who was usually a near relation of the king.

GENERAL POPULATION

It is impossible to estimate the numbers of the population of ancient Ceylon. The land around the tanks was certainly very thickly peopled, but other parts were probably largely or entirely desolate. We must remember also that, though there are many tanks, they were not all in use at the same time, and therefore we cannot estimate the population by working out how many people the total number of tanks could have supported at any one time. On the whole, the probability (though not the certainty) is that the population, including the Tamil invaders, was somewhat greater then than it is to-day.

As the Sinhalese were engaged chiefly in agriculture, the people were scattered over the country in villages. Anuradhapura and, later, Polonnaruwa were probably the only cities with very large populations.

The houses of the common people were probably

Koviloor Acadamy

built of wood, mud, and bricks, stone being used only for religious buildings and the kings' palaces.

LOCAL GOVERNMENT

The unit of self-government was always the village. Each village managed its own private affairs, and settled its own petty disputes, through an organisation like the modern village tribunal or gansabhawa. Though largely self-governing, the villages were grouped together under the general control of local chiefs, like the modern Ratemahatmayas and Mudaliyars.

Apart from the payment of their normal taxes, generally a percentage of their produce, the villagers could be called upon to give their labour and the use of their oxen and carts, without payment, in the service of the king, or even of the local chief.

A great part of the land belonged to the church, and was administered by lay trustees and wardens. The people who lived in the villages on these temple lands enjoyed many privileges. The king's officers could not demand their labour, as in other villages, and could not cut down their trees. The temple villages were, as a rule, responsible for the punishment of their own criminals, though in some cases the king's officials could come and arrest persons guilty of very serious offences, such as murder.

THE TAMILS IN CEYLON

The constant Tamil wars, of which we have spoken, did far more than just to establish occasional Tamil rulers in Anuradhapura. They must have disturbed completely the quiet agricultural life of the Sinhalese, have laid waste vast stretches of land, and decreased the fertility, and therefore the prosperity, of the whole

Koviloor Acadamy

country, as well as destroying many tanks, viharas, and other buildings. It is remarkable that the Tamils, who have now happily settled down to be among the most peaceable, hard-working, and loyal members of the community, came first as spoilers and destroyers.

By means of repeated invasions, the Tamils slowly established themselves in the north, while the Sinhalese hold over that part of the island grew weaker and weaker. Each wave of invasion must have left behind a certain number of Tamils, who had settled down comfortably and were willing to submit, for a time, to the revived Sinhalese rule; and their numbers were probably increased by peaceful immigrants, who came over quietly in the intervals between the invasions. Thus the Tamils' foothold in the country north of Anuradhapura grew every year firmer and firmer. We know also that many of them intermarried with the Sinhalese, and soon they were so firmly settled in that it would have been impossible, for even the most vigorous Sinhalese king, to sort out all the persons of Tamil blood in his population and drive them back to India.

It is noticeable that, all through, the Tamils confined themselves almost entirely to the Raja Rata; they did not try to penetrate into Maya Rata and Ruhuna. In those districts the expelled Sinhalese kings always found a safe refuge, from which, from time to time, they launched their attempts to regain the Raja Rata.

In studying the history of Ceylon, it is necessary to go over again these long-ago wars between Tamils and Sinhalese, but we should be very careful not to revive in our minds the wars and hatreds of a thousand years ago. We should rather rejoice to think how both communities, and other smaller communities also,

Koviloor Academy

have long since settled down to help each other to make Ceylon a happy and prosperous land, and to win back something of the glories of the days of Devanampiya Tissa and Duttha Gamani.

All through her history, Ceylon has been a very hospitable land, ready to welcome visitors from other countries, to trade with them, to learn from them, and to teach them. We must now study for a time her relationships, or dealings, with other nations.

INDIA

We have already studied Ceylon's dealings with the people of South India. Her intercourse with North India grew less and less as the centuries passed. The chief bond of sympathy had been Buddhism, and as Buddhism gradually died out in North India, that bond was loosened.

We shall see in Chapter X. how Siri Meghavanna had friendly dealings with the great Emperor, Samudragupta. In the troublous days which followed, some Sinhalese, flying from the Tamil invaders or other enemies, returned to North India ; and some Indians, driven from home by the constant wars and feuds of the rajahs, found a refuge in Ceylon. Hiuen Tsang, a Chinese traveller who visited India between 630 and 643, tells us that he met there many Sinhalese, who told him they had fled from civil wars, religious persecutions, and famines at home.

In the eighth century, a number of engineers went from Ceylon to Kashmir. The fame of Sinhalese engineers, especially in irrigation work, must have been very great for a country so far off to want their assistance. There seems also to have been some trade with Kashmir, probably in woollen cloths, carpets, etc.

Koviloor Acadamy

When North India was overwhelmed by the Muslim invasions (see Chapter X.), her interest in Ceylon apparently ceased altogether.

CHINA

For more than a thousand years Ceylon was in close touch with China. The journey was long and difficult, and could be accomplished in two ways.

(1) Overland, across India and Thibet. This was the route taken by the first Sinhalese visitors to China.

(2) By sea, by way of Singapore. This seems to have been the usual route of the Chinese merchants.

The intercourse took place in three ways.

(1) Chinese merchants came to Ceylon, not only to trade with the Sinhalese in gems, but also to exchange goods with the Arab and other Western merchants whom they met there.

(2) Chinese monks and scholars visited Ceylon, which, as we have seen, was regarded as the headquarters of Buddhist learning.

(3) The King of Ceylon and the Emperor of China often sent messengers to one another, carrying letters and gifts. The Chinese Emperors also sent officers to Ceylon to collect gems and pearls, and to report on the conditions of trade, the possibility of extending it, etc.

The Chinese records of these official visits are useful. For example, we can fix the date of Kassapa's reign roughly from the fact that the Emperor of China received a letter from him in 527.

Koviloor Acadamy

This friendly relationship between Ceylon and China was due, first to the common religion of Buddhism, and, secondly, to trade.

The Chinese claimed that the kings of Ceylon recognised the emperors of China as their overlords, and paid them tribute accordingly. It is more probable that the 'tribute' was merely a friendly exchange of gifts between two Buddhist nations. The recognition of the great power of the ruler of so vast, wealthy and civilized an empire was probably just an act of politeness, and an acknowledgement of the benefits Ceylon received from the Chinese trade.

We shall see later on how the Chinese interfered in the politics of Ceylon.

FA HIEN

The Chinese visitor who left us the best account of Ceylon was a monk named Fa Hien. Fa Hien left China in 399 A.D., and travelled overland, across the Gobi desert and the Pamir mountains, into North India, his object being to make correct copies of the Vinaya Pitaka and other Buddhist writings. He stayed in India about nine years, and in 410 came down by sea to Ceylon. He remained at Anuradhapura for two years, and then went home by sea, stopping at Java on the way.

Fa Hien's account of Ceylon, though very interesting, does not tell us all that we should like to know. As all his time was spent in Anuradhapura, he has little to say about the rest of the island; and as he came on purely religious work, he was not much interested in other matters. He shows very plainly the flourishing state of Buddhism in those days. He was amazed to find no less than five thousand monks in Anuradhapura

Koviloor Academy

alone, two thousand of whom lived in one monastery on a hill, probably Mihintale. He estimated that in the whole island there must have been at least fifty or sixty thousand monks. He was also greatly impressed with the size and magnificence of the dagabas and viharas, and their wonderful jewelled statues and ornaments. The chief wealth of Ceylon, he tells us, lay in pearls and precious stones, of which the king took a tax of three in every ten found.

Ceylon is mentioned in many other Chinese writings, beside those of Fa Hien. The Chinese were, on the whole, well informed about the geography and history of Ceylon, and the customs of the people. The whole land, they said, was remarkable equally for its beauty and its fertility, and they were greatly impressed by the skill shown in the irrigation works, and the careful and ingenious methods of rice-growing. They also mention constantly the great devotion to Buddhism shown by the Sinhalese, and the splendour of the temples and shrines. Their intimate knowledge of the dress and habits of the Sinhalese (which were very much the same as they are to-day) show that, apart from official and trading visits, the Chinese enjoyed a great deal of friendly and sociable intercourse with them.

ARABS

Arab traders, as we saw in Chapter VI., found their way to Ceylon many centuries before Muhammad was born, and many of them made their living by selling the products of the East to the Roman Empire. All through the middle ages, the Arabs were the link between India, China, Ceylon, and the West. They came to Ceylon not only to fetch Ceylon gems, etc., but to meet

Koviloor Academy

merchants from India, China, and other places farther East who also resorted there.

We first hear of the Arabs settling in Ceylon about the seventh century. Their settlements were at the trading ports, chiefly Galle, and they devoted themselves chiefly to the trade in gems and pearls. They got so much of that trade into their hands that the Chinese name for Ceylon gems was 'Muhammadan stones.' The Arabs, or Moormen as they are now called, still take a great part in the trade in precious stones, and especially in the pearl fisheries, and have contributed much to the wealth and prosperity of the island.

The Arabs came purely as traders; they did not try to convert the Sinhalese to Islam, and for a long they took no part in Ceylon politics. Later on, they took advantage of the feebleness of the Sinhalese kings, and made raids on parts of the coast. In the fourteenth century, Colombo was occupied by an Arab pirate, or sea-robber. Colombo was from the first a foreign (and probably Arab) settlement and trading port. The Arabs had many such settlements on the west coast of India.

The Arabs had almost entire control of the foreign trade of Ceylon and the East generally, until the arrival of the Portuguese and other Europeans. The modern name of 'Moors' or 'Moormen' was applied to them by the Portuguese, and the Ceylon Moors are the descendants of these Arab traders.

THE PERSIANS

The Persians for a time shared with the Arabs in the trade between East and West. About 500 A.D., a small colony of Persian Christians, no doubt merchants, was living in Anuradhapura. Their chief business seems

Koviloor Acadamy

to have been the importation of horses. A whole section of the city was set apart for colonies of foreign traders, and Galle was devoted to them almost entirely.

During the middle ages, the Sinhalese had practically no direct dealings with the people of the West, as all the trade was done through the agency of the Arabs.

BOOKS FOR THE TEACHER.

As for previous chapters of Ceylon history. A good account of foreign visitors is given in EMERSON TENNENT'S *Ceylon*, Vol. I. Further details of the Sinhalese armies are given in Mr. CODRINGTON'S *Short History of Ceylon*, Chapter IV.

EXERCISES.

1. Make up imaginary conversations between:
   (*a*) Fa Hien and a Sinhalese monk at Anuradhapura.
   (*b*) A Chinese and an Arab merchant who have both come to Ceylon on business, and meet at Galle.

   These conversations. may either be written down or spoken by two children.
2. Compare the life of a villager in ancient Ceylon with the life of a villager to-day.
3. Mention some reasons why Ceylon was not so prosperous in the middle ages as it had been in earlier times.

Koviloor Acadamy

CHAPTER X.

THE EAST IN THE MIDDLE AGES

INDIA—THE GUPTA EMPIRE—MAHMUD OF GHAZNI AND THE MUSLIM INVADERS—CHINA—THE MONGOL INVADERS —CHINGIZ KHAN—MARCO POLO

The great Indian Empire founded by Chandragupta and Asoka did not last for long. The successors of Asoka grew feebler and feebler, until, a little before 100 B.C., North India fell again into the hands of a foreign invader.

We have seen already how the lands now known as Persia, Afghanistan, and Baluchistan, which had been conquered by Alexander, had, after Alexander's death, split up into independent kingdoms under Greek rulers. Two of the most powerful of these kingdoms were Bactria and Parthia (see map,) which, about 250 B.C., had broken free from the main Greek empire set up by Seleukos (see Chapter IV.). Under the strong rule of Asoka, these Greek kingdoms had been careful to leave India alone ; but Asoka had not long been dead before they began to invade the plains of the North. For over a hundred years, the Punjab, and various other parts of North-west India, were ruled by these Indo-Greek kings, as they are called. The only remains they have left are a great number of Greek coins, and some Greek influence on Indian art.

The Greek kingdoms in Parthia, Bactria, and North India had a short life. They were invaded by a horde of Mongols, from Western China, the Indo-Greeks

Koviloor Acadamy

disappear from history, and in their place we find a Mongolian race akin to the Turks. This Mongolian, or Kushan rule, as it was called, lasted until the third century A.D.

By about 320 A.D., the power of the foreign Kushan rulers had decayed, and we find a race of native Indian rulers, called the Guptas, rising to power in the ancient capital of Paliputra.

The greatest of the Gupta rulers was the second, Samudragupta by name. Samudragupta set himself to re-build the huge Indian Empire which had fallen to pieces after the death of Asoka. He first forced all the rajahs of the north to recognise his authority, and then marched his army as far south as Conjeeveram, near Madras. He obliged the Kushan princes, who still held parts of the north-west frontier, to submit to him to some extent, and it is said that he received acts of respectful service from the King of Ceylon, Siri Meghavanna. His empire thus was the greatest since the days of Asoka, extending from the Himalayas in the north at least as far as the Narbada River in the south.

Samudragupta was in all ways a remarkable man. Apart from his skill in war and government, he was a notable musician and author, and a great patron of all forms of learning. He reigned for forty or fifty years, beginning about 330 A.D., and was succeeded by his son, Chandragupta II.

During the reign of Chandragupta II., the Chinese traveller, Fa Hien, visited India to obtain texts of certain Buddhist writings. We have studied already, in Chapter IX., his later visit to Ceylon. He describes India, where he spent six years, as being peaceful, beautiful, and well—though mildly—governed. The rule of the Guptas, though equally successful, seems to

Koviloor Acadamy

have been much less harsh than that of the Mauryas, as the emperors of the family of Chandragupta and Asoka were called.

The Gupta period was marked by a great revival of learning and art. The greatest Sanscrit poet, Kalidasa, flourished during the fifth century, and wrote the finest of all Indian dramas, *Sakuntala*. The wonderful paintings in the cave temples at Ajanta also date from this time.

The Guptas, it should be remembered, were all Hindus, and though they never persecuted Buddhists, it appeared even to Fa Hien that Buddhism was beginning to die out in India, while Hinduism was again becoming the national religion.

During all this time, India was in fairly close touch with both China, whence many Buddhists came to study, and with Rome and the West, with whom she did a big trade.

The last important Gupta emperor was Skandagupta, who died in 455. For a brief period, little more than a hundred years, India had been again united into one great empire, as in the days of Asoka. Very soon after the death of Skandagupta, this revived glory was destroyed by fresh hordes of invaders. Never again did a great Hindu empire arise; when next India was united into a great empire, it was under the rule of a Muslim.

THE HUNS

We saw in Chapter VII. how the fierce Huns swept over a great part of Europe. In 455 they made a first, and unsuccessful, attack on the Gupta empire; but a few years later they came in greater numbers. They flooded all over India, which became, for a few years, a province of the Hun Empire.

Koviloor Acadamy

The Hun leader was at last driven away to Kashmir, by a combination of Hindu rajahs; but many of his followers remained behind, and were absorbed into the general population of India, some of them being accepted even into the Kshatriya, or warrior caste. The Huns in India, as everywhere else, came only as robbers and destroyers.

The Huns broke up for ever the organisation of the old Hindu empire, which had been so carefully built up by Chandragupta. A few years later, 606-647, a great king named Harsha managed, by long and fierce fighting, to subdue his neighbours; but his 'empire,' if it ever deserved to be called an empire, lasted only during his own lifetime. Immediately after his death, North India split up again into a mass of little kingdoms, each under its own rajah, just as it had been before the coming of Alexander.

For three and a half centuries, from 650 to 1000 A.D., the history of North India is a blank. The country was covered by little kingdoms, all fighting fiercely with each other as in the days of the Mahabharata.

The Indians, all through their history, have shown themselves unable to learn from experience. Experience had shown them, not once but many times, that so long as they were divided into small kingdoms they were liable to be conquered by the first foreign invader to come along. Alexander, then the Indo-Greek kings, then the Kushan kings, then the Huns, had all taught them this lesson; but they would not learn it. They seem to have preferred quarrels and a foreign invader to unity and freedom.

Towards the end of the tenth century, the foreign invader came once more.

Koviloor Acadamy

MAHMUD OF GHAZNI

We have seen already, in Chapter VII., how, after the death of Muhammad, the conquests of his followers extended eastwards as far as Afghanistan. The first important Muslim invader to reach as far as India was the famous Mahmud of Ghazni.

Mahmud was born in the year 971, the son of a Muhammadan chief named Sabuktagin, who ruled the district of Ghazni, in Afghanistan. Sabuktagin was a fierce warrior, and had himself made several small raids across the Indian frontier. Before Mahmud was fourteen years old, he had twice fought with his father against the Hindu rajah, Jaipal.

In 994 Mahmud, already an experienced soldier and leader, was appointed Governor of Khorasan, in Afghanistan. Two years later, in 996, Sabuktagin died, and left the province of Ghazni to his second son, Ismail. The disappointed Mahmud suggested to his brother that they should share their father's lands between them; but Ismail, preferring to keep them all to himself, refused. Mahmud thereupon fetched his army, defeated Ismail in battle, and became ruler of Ghazni as well as of Khorasan. His position was recognised by the Khalif of Bagdad, the head of the whole Muslim world, and in return for this recognition, Mahmud resolved to make war every year of his life against the Hindu unbelievers. The Muslims counted it a work of great piety to make war on all who refused to believe in Allah and His Prophet, Muhammad.

Mahmud could not quite carry out his resolve to make a raid every year, but in the thirty years of his reign (between 1000 and 1030) he made at least seventeen.

He made his first attack in 1000 A.D., reaching only as far as Peshawar. He then took the title of

Koviloor Acadamy

Sultan, which later became usual among Muslim rulers. He returned in 1001, defeated his father's old enemy, Jaipal, and got as far as the Indus. In each of his raids he slew a vast number of Indian unbelievers, and took home a vast amount of treasure from the Hindu temples.

His invasions of India were too many for us to describe them all in detail, but we may mention some of the chief ones.

In 1005 he reached the river Jhelum, as Alexander had done. In 1008 he invaded the Punjab. He had appointed a Hindu who had been converted to Islam as Governor of Multan, which he conquered in 1006. He discovered that this man had, in his absence, returned to Hinduism, so he defeated and deposed him.

In 1015 he tried unsuccessfully to invade Kashmir. In 1018 he destroyed the cities of Muthra, on the river Jumna, and Kanauj, which had been Harsha's capital (see map).

The greatest of his invasions took place in 1025. In that year he fought his way down to Gujerat, and destroyed the great temple of Somnath, which was one of the most splendid in all India. The Hindus made an heroic, but useless, attempt to defend their sacred treasures, and it is said that no less than fifty thousand of them were slain.

The chief object of veneration in the Somnath temple was a huge *lingam*, or pillar, devoted to Siva. In vain the temple Brahmans implored the conqueror to spare this one pillar, though he destroyed everything else; they even offered to pay a vast ransom for it. But Mahmud had no mercy for unbelievers. "I come to destroy idols, not to sell them," he said. Then, seizing up his battle axe, he crashed it right into the

Koviloor Acadamy

heart of the sacred pillar, and great floods of diamonds, rubies, and other precious gems, which had been devoted to the worship of Siva, poured on to the floor at his feet.

In 1026 he invaded the Punjab for the last time, and in 1029 he led his army into Persia. The following year, 1030, he died.

MAHMUD'S WORK

Though Mahmud invaded India, he never really conquered it. The only part which he actually added to his kingdom of Ghazni was the Punjab. He, and seven of his successors, claimed the right to appoint the governors of that province. As regards the rest of India, he came only as a robber and destroyer. He killed countless thousands of Hindus, ransacked and destroyed countless temples, and carried home to Ghazni an amount of treasure too great to be calculated.

But although, except for the Punjab, Mahmud did not establish permanent Muslim rule in any part of India, he so destroyed the power of the Indians that he left an easy task for the Muslim conquerors who followed him.

WHY MAHMUD SUCCEEDED

It is, at first, hard to see why Mahmud, with a few followers, was almost always able to defeat the infinitely more numerous Indians.

The first reason was the old lack of combination among the Indian kingdoms. He never had to face a united Indian nation, as he would have done in the days of Asoka or Samudragupta. He had to fight only temporary combinations of three or four rajahs, who were far more used to fighting each other than to helping each other.

Koviloor Acadamy

Secondly, we have already mentioned how the Indians would never learn from experience. In spite of the lesson which Alexander taught them at the battle of Jhelum (see page 58), they still put their chief trust in elephants, which apparently they thought would frighten foreigners. The Muslims did as Alexander had done; they stampeded the elephants, and drove them back against their owners with disastrous effects. The Indians persisted in fighting in the old traditional manner, as they had fought each other in the Mahabharata, and would not learn newer methods from their enemies.

Thirdly, the Muslims were fighting for their religion: they regarded it as a glorious thing to die in battle against unbelievers. Though they took vast amounts of plunder, they did not fight for plunder alone. Also, of course, once they were in India, surrounded by enemies, they knew that they had either to conquer or to be wiped out, and fought for their lives. The fierce, desperate courage of the Turkish horsemen, inflamed still further by religious zeal, was too much for the huge but badly-managed armies of the Hindus.

MAHMUD'S CHARACTER

Mahmud, as we see from his actions, was a man of extraordinary courage, will-power, and skill in war. Though he appears in history only as a destroyer and plunderer, he was also, in his own way, a scholar and lover of learning. He was well versed in the religious writings of Islam, and in Persian literature, and much of the wealth he brought home from India was spent in beautifying his capital at Ghazni, and endowing Muslim colleges and other such institutions.

Koviloor Acadamy

The history of India for several centuries after Mahmud is a succession of Muslim invasions, or rather raids. In 1150, the descendants of Mahmud were defeated and destroyed by an Afghan chief, named Muhammad Ghori. Having made himself supreme in Afghanistan, Muhammad determined to invade India. His first attempt, in 1191, was unsuccessful, but the next year he saw his chance in a feud which arose between the Rajahs of Delhi and Kanauj, and returned successful. From 1191 to 1206, Muhammad Ghori was supreme in North India. He broke the power of the remaining Hindu rajahs, and overran Bengal and Behar.

In 1206 Muhammad was murdered, and a Turk named Kutbu-d-din Aibak, who had started life as a slave, succeeded him. He started the so-called 'Slave Dynasty,' which ruled from Delhi for over eighty years, with amazing ferocity and harshness. During the time of these 'Slave Kings,' India narrowly escaped an invasion by the terrible Mongol leader, Chingiz Khan (see page 173).

In 1290 the last 'Slave King' was murdered, and the Khilji dynasty, another race of Muslim rulers, came to the throne of Delhi. The chief of these, Alau-d-din, extended his rule as far south even as Madura, and in his pride caused himself to be called 'the second Alexander.'

When the Sultans of the Khilji line died out, their place was taken by a Turk named Tughlak. The chief of his successors, Muhammad bin Tughlak, ruled from 1325 to 1351. He was a ruler of extraordinary cruelty, and once, in a fit of temper, he had the city of Delhi utterly destroyed.

Koviloor Acadamy

Muhammad bin Tughlak was the last powerful Sultan to reign from Delhi. Already, in 1347, the Governor of the Deccan, an Afghan, had rebelled and founded an independent Muslim kingdom (called the Bahmani kingdom) in the south. On the death of Muhammad, in 1351, there was a great Hindu revolt. The Hindus, collecting what forces they had left, established a small Hindu empire, with its capital at Vijayanagar (City of Victory), south of the Bahmani kingdom (see map). One province after another revolted against the feeble Sultans of Delhi.

In 1398 the Delhi Sultanate was weakened still further by a terrible invasion by the great Turkish conqueror, Timur (see page 176).

After Timur's invasion, the Delhi Sultanate ceased to exist for nearly a century. Various Muslim leaders grabbed independent power in various provinces of North India, and in the South there were constant bloody but indecisive wars between the Bahmani kingdom and the Hindus of Vijayanagar. About 1482, the Bahmani kingdom split into five independent parts, which fought constantly against each other and against Vijayanagar. Our period closes with all India in the most hopeless confusion.

The Muslim invaders of India were not true Arabs ; they were Turks, Afghans, and other peoples whose ancestors had been conquered and converted to Islam in the days of the early Khalifs (see Chapter VII.).

SUMMARY

The history of India, from 1000 to 1500, is one of the saddest stories in the history of the world.

The first Muslims who came to India, like Mahmud of Ghazni, came only as raiders. In each raid they

Koviloor Acadamy

slew thousands of Hindus, robbed many temples, and then went home. They destroyed utterly the old Hindu empire, but they did not at first try to build up a Muslim empire in its place.

The settled Muslim conquest of India, as opposed to mere raids, began with Muhammad Ghori, in 1175. His successors, as Sultans of Delhi, tried to establish some sort of empire and regular government, but as their only idea of ruling was to oppress and slaughter as many Hindus as possible, they never gave India prosperity and peace. Even Alau-d-din Khilji, one of the most vigorous and enterprising of them all, gave his ministers special instructions to "draw up rules and regulations for grinding down the Hindus, and for depriving them of that wealth and property which lead to trouble and rebellion."

Yet, while we condemn the cruelty of the early Muslim invaders of India, we must remember their peculiar temptations. There were very few of them, and they had to conquer or perish. If they had once shown a sign of weakness, or of gentleness which might have been mistaken for weakness, they would have been destroyed to a man. Moreover, as a result of their religion, they had a fierce hatred for the Hindus, whom they regarded as idol-worshippers; and considered it a work of piety to destroy their temples, convert them to Islam if they could, and slay them if they could not. They had to rule by force, because they could never expect the loyalty of the people they ruled. Mahmud of Ghazni was typical of the Muslims in India before 1500. Learned and cultured in his own way, just and generous to his own people, his whole mind was warped by a fierce and burning hatred of the Hindu unbelievers whom he conquered.

Koviloor Acadamy

The Delhi Sultanate, as we have seen, fell to pieces about 1350-1400. In Book II. we shall see how, in slightly happier times, and under gentler and wiser rulers, the Muslims established a revived Empire of India.

CHINA AND THE MONGOLS—CHINGIZ KHAN

China.

We saw in Chapter I. how, very early, in the days of Confucius, China reached a very high stage of civilization. Having reached that stage very early, she stopped developing, and remained much as she was for many centuries. The only important change was the introduction of Buddhism between 300 and 200 B.C. Buddhism, however, did not bring great changes in China ; though very many people accepted it, they still held to their older beliefs. It was possible for the same man to be a follower of both Buddha and Confucius. Islam was introduced into China, as we saw in Chapter VII., by Arab traders, but did not make a great number of converts, though there are still some Chinese Muslims.

There are several reasons why Chinese civilization did not continue to advance.

(1) The Chinese were very unwilling to have any dealings with other nations, and so never learnt new things from them.

(2) Their ancestor-worship made them dislike anything which appeared new.

(3) Their complicated alphabet, consisting of many thousands of letters, took so long to learn that a man's whole education was taken up with learning to read and write. As a result, the mass of the people could never spare the time to become educated at all, and the

Koviloor Acadamy

educated few had no time left over, after learning their alphabet, to think out new sciences, etc. This alphabet, which took half a life-time to learn, wasted all the mental energy of the Chinese, and it is only since they came into contact with the West that they have tried to simplify it.

The Mongols.

We have mentioned already the various Mongol tribes, Huns, Tartars, Turks, etc., all more or less related to the Chinese, who wandered with their flocks all over the vast grass-lands of Central Asia, making occasional raids on the more civilized parts of the world.

At first they had tried to invade China, but when the Chinese built the great wall to keep them out, they began to trouble the West instead. We have seen how the Huns, under Attila, forced their way into Europe for a short time. We have seen also how another section of them, the Turks, had been converted to Islam by the Arabs, and had then invaded India and parts of the West.

About the end of the twelfth century, the remains of these tribes united to make their last great attack on civilization.

Chingiz Khan.

Chingiz (or Jengis) Khan was born in 1162, somewhere in the vast steppes (grass-lands) of South Russia and Mongolia. He was the son of a powerful Mongol chief, and his early life was spent in uniting the neighbouring Mongol tribes under his own rule, and building up from them a great army, just as Attila had done.

Koviloor Acadamy

Suddenly, in 1214, he swept down on China with a vast army of horsemen which no wall in the world could stop. A part of China had already been conquered by the Huns, but neither Chinese nor Huns could face this new terror. Chingiz Khan swept right on to Pekin, and all North China was added to his empire.

He then turned his attention to the West. The Muslim conquerors, with their Turkish converts, had conquered, as we know, Persia, Turkistan, Afghanistan, and North India, uniting them more or less into one great empire, the centre of which was Samarkand. The rulers of this empire, refusing to recognise a mere Mongolian chief, very foolishly killed some messengers whom Chingiz sent to them.

In 1218 Chingiz Khan came westwards to avenge this insult. He was stronger now than ever, for while in China he had learnt some of the secrets of Chinese civilization, including, probably, the use of gunpowder. He swept on, almost without a check, right across Afghanistan, Turkistan, Persia, and South Russia. This Mongol invasion was the most terrible in the history of the world. Chingiz Khan destroyed utterly every town in his path, and men, women, and children were killed literally by the million. So terrible was the destruction that, even to this day, those lands have never really recovered; they are still desolate and only half-populated.

In 1221 he turned his attention to India. He plundered the Punjab very thoroughly, but, fortunately for India, he decided to turn back when he reached Lahore. He defeated the Russians in a series of battles, and extended his rule westwards as far as the Black Sea, until even Constantinople began to fear him.

Koviloor Acadamy

When Chingiz Khan died, in 1226, his vast empire reached from Pekin, on the Pacific Ocean, to the Black Sea and the Persian Gulf in the West, including, therefore, almost the whole of Asia.

Chingiz Khan, according to a Muslim historian of the time, was tall and strongly built, with white hair and eyes like a cat. He was vigorous, wise, just, and brave; yet cruel and bloodthirsty.

THE MONGOLIAN EMPIRE

Chingiz Khan, as one would expect, cared very little about the government of his new empire; his only interest was in the collection of taxes from it, to pay for his army. He had, however, the wisdom to call in a Chinese (or a Hun who had been educated in China) to help him. This man, Chutsai, did all he could to check the cruelty of his Mongol employer, and saved many cities and works of art from savage destruction.

The organisation of Chingiz and his successors, at least as far as the army was concerned, was marvellous. From China in the east to Russia, Poland, and parts of Germany (which they invaded in 1240), in the west, the whole organisation worked together with perfect harmony under a single control.

In those days of slow communications, so wide an empire could not hold together for long. The last emperor to rule the whole was Kublai Khan (1260-1294). He was interested only in the Chinese end of it, and moved his capital to Pekin. As a result, the western parts, Russia, Mesopotamia, Persia, Turkistan, etc., gradually broke away and became independent. Within a hundred years of Chingiz Khan's death, the great Mongol empire had fallen to pieces. The Mongols were not, like the Romans, sufficiently civilized to

Koviloor Acadamy

organize the government of the vast empire which they had won by their skill in war.

MARCO POLO

The empire of Chingiz Khan, like that of Alexander, did a great deal to bring East and West into contact with each other. Kublai Khan especially was anxious to be friendly with the civilized nations of Europe, and to learn more of the Christian religion. In 1269 he sent a message to the Pope, at Rome, asking him to send to Pekin a hundred learned men, that he might talk to them and find some common ground of friendship. Unfortunately the Pope was too busy with his own affairs to take advantage of this offer, but later on a few Christian missionaries were sent to China.

About 1260, a young Italian merchant named Marco Polo, accompanied by his father and his uncle, happened to meet a party of Kublai Khan's officers at Bokhara, and these officers suggested that they should travel back with them to Pekin. The Italians agreed, and were received very hospitably by Kublai Khan, who had not seen Europeans before. He sent them home again, with the request for a hundred learned men which we just mentioned.

Two years after they reached home, the Polos set out for China again, taking with them two missionaries instead of the hundred asked for. The overland journey, right across Asia, took them over three years. They remained with Kublai Khan for more than sixteen years, and Marco Polo became a trusted servant of the Khan, and was made governor of a Chinese province. At last, about 1295, they got home again, having travelled by sea, by way of Sumatra, Ceylon, South India, Persia, and Constantinople.

Koviloor Acadamy

Marco Polo's tales of the vast wealth and civilization of China were laughed at in Europe. People nicknamed him 'Mr. Million,' because he was always talking about millions of people, millions of coins, millions of jewels, etc., but we know now that his stories were mostly true.

In 1298, Marco Polo was taken prisoner in an Italian war, and while a prisoner he passed the time by telling the wonderful tale of his travels to a fellow prisoner, who carefully wrote it all down. Thus we have a full account of Marco's journey, right through the whole Mongolian Empire, from Europe to China, and of the wonders that he saw in China.

Though Marco Polo's tales were laughed at, they interested people, and many followed him, bringing back not only merchandise, but many new ideas and inventions, including gunpowder and printing and the magnetic compass, which till then the Chinese had kept secret.

Thus a regular overland trade and intercourse was set up, though people in the West still believed many fables about these newly discovered civilizations in Cathay, as China was then called.

TAMERLANE

Some years later there was a short-lived revival of the western part of the old Mongolian Empire, by a great conqueror named Timur, or Tamerlane (Timur the Lame).

Tamerlane was born near Samarakand. The Western Mongols had become Muslims, and Tamerlane was a great student of the Koran. He first appears in history in 1358, as a leader of armies. He collected the neighbouring tribes under one rule, as Chingiz

Koviloor Acadamy

Khan had done, and in 1369 proclaimed himself 'Emperor.' He conquered Persia, Mongolia, and parts of Russia, thus re-uniting all the western half of the old empire of Chingiz. In 1398 he invaded India, intending, he said to restore the purity of Islam there; but though he did huge damage, he did not stay long.

After he left India, he conquered Egypt and the Turks, and he was preparing to invade China, and thus extend his rule as far as Chingiz had done, when he died suddenly (1405).

Tamerlane was a conqueror, and nothing more. He did not really build up an empire, he merely defeated and destroyed. Nevertheless his name was long remembered and dreaded, even in Europe, and many legends grew up about his insatiable love of conquest.

THE TURKS

The only people from Central Europe who left a lasting mark on history were the Turks, who gradually found their way westwards into Europe (where they still remain), and, in 1453, finally defeated and destroyed Constantinople and the eastern branch of the old Roman Empire.

BOOKS FOR THE TEACHER.

VINCENT SMITH'S *Short History of India.*

WELL'S *Outline of History* (for the Mongolian Empire).

EXERCISES.

1. Draw a map of Europe and Asia showing:—
   (*a*) The empire of Chingiz Khan.
   (*b*) The travels of Marco Polo.

Koviloor Acadamy

2. Mention any reasons why India was so often invaded by foreigners.
3. Write a short account of the history of the Mongolian races of Central Asia from the earliest times to 1543. (They are mentioned in Chapters I. VII. and X).

Koviloor Acadamy

CHAPTER XI.

THE WEST

THE EMPERORS AND THE POPES—THE NORTHMEN—ENGLAND AND WILLIAM THE CONQUEROR—THE CRUSADES—THE REVIVAL OF LEARNING IN EUROPE—DANTE—THE AGE OF EXPLORATION—CHRISTOPHER COLUMBUS—THE RISE OF PORTUGAL

By the time of Charlemagne, only two of all the Germanic tribes which had broken their way into the old Roman Empire were left; the Franks, and the English. The others had been either destroyed by Justinian's re-conquest, or by the Arab invaders of Spain; or, like the Lombards, etc., absorbed into the great Frankish Empire. The Empire, at Charlemagne's death, included all civilized Europe, except Spain and Portugal, which were held by the Arabs, and England, which we will deal with later.

The chief force which bound the countries of Europe together, apart from the Frankish rule, was the obedience of all, in religious matters, to the Bishop of Rome, or Pope. The authority of the Pope was, as we have seen, the last relic of the authority of imperial Rome.

The theory men held in those days was that all Western Christendom (the Christian countries of Western Europe) was united together under two rulers; the Emperor, who governed in all worldly matters, and the Pope, who governed in all religious matters. This system, though good in theory, did not work well in practice. The Pope and the Emperor quarrelled

Koviloor Acadamy

constantly as to where the power of one ended and the power of the other began, as to whether some question was a worldly or a religious one, and so on. The Popes, in particular, began to claim to rule parts of Italy, even in worldly matters. The result was that power of the Pope tended to increase, while that of the Holy Roman Emperor sank until he was little more than King of Germany. This decay of the Holy Roman Empire (as Charlemagne's empire came to be called) was hastened by the foolish Frankish custom of the emperor dividing his lands among his sons. As a result of these constant divisions, France split off and became a separate kingdom.

MAGYARS AND NORTHMEN

The decay of the Frankish Empire was hastened also by constant raids on its borders. The chief raiders in the East were the Magyars, a race akin to the Huns, who invaded Germany and parts of Italy. Finally they settled down in the land now called Hungary, became Christians, and joined themselves to the rest of civilized Europe. In the West, the danger came from the Northmen, or Vikings, a Germanic race who lived in Norway and Sweden. They were sea-raiders, and they ravaged the whole Atlantic coast. Their worst raids were on the east coast of England, the west coast of France, and Scotland and the neighbouring islands. They established colonies in Iceland and Greenland, and some of the most adventurous of them reached even the extreme north of Canada. After a time, some of them began to settle down on the east coast of England, and in the part of France which is now called Normandy, and became Christians.

Koviloor Acadamy

ENGLAND

We have already mentioned England several times, and, as she has come to have a very close connection with Ceylon, we may give a short account of her early history.

The first inhabitants of England were small, dark men called Britons. The Britons, at the time when Julius Caesar invaded them (see Chapter III.), had reached a fairly high stage of civilization. They did some trade with the people of Europe, in tin and other metals, and the chief remains of their civilization are the huge earthworks which they built on the tops of hills, probably as fortifications. They also built vast stone temples devoted to the worship of the sun, of which the chief remaining one is the famous Stonehenge, near Salisbury.

Caesar's visit to Britain (as it was then called) was a very short one, but nearly a hundred years later (A.D. 43), the Emperor Claudius sent an army to conquer the whole country and add it to the Roman Empire. The British king, Caractacus, made a very brave defence, but his wild followers could not defeat the disciplined Roman legions, or regiments. A few years later, the famous British queen, Boadicea, raised a rebellion, and drove the Romans out, but they came back, stronger than ever; and Boadicea, after an heroic but useless struggle, drank poison to save herself from becoming a Roman slave.

Britain remained a province of the Roman Empire till 410, when the Romans had grown so weak that they had to abandon their distant provinces and call all their soldiers home to defend Rome.

The Britons were no sooner freed from the Romans than they were invaded, like the rest of the Empire, by

Koviloor Acadamy

German tribes, the Angles (or English) and the Saxons. As the English were the chief invaders, the country was now called England.

The English invaders covered the whole of England, and drove most of the Britons back into Wales, though some remained to live among the conquerors, probably as slaves. The English, in their turn, had hardly settle down before they were invaded by the Northmen, or Danes, as they called them. At one time these Dane invaders had most of the country in their power, but the English found a leader in Alfred the Great, who reconquered the country as Vijaya Bahu and Parakrama reconquered Ceylon from the Tamils. Later on, the Danes came back, and from 1017 to 1042 England was ruled by Danish kings.

The next king, Edward the Confessor (the Pious) was an Englishman. He was a good man, but a weak king; and the country was really ruled by a great chief named Harold. After Edward's death, Harold wished to become king himself, but in England, as in Ceylon, struggles for the throne led to a foreign invasion.

WILLIAM THE CONQUEROR

We have mentioned how, in 912, some of the Northmen, Danes, or Vikings, as they were variously called, had conquered Normandy, in France, and settled down there. They were then called 'Normans,' a shortened form of 'Northmen.'

William the Norman, or William the Conqueror, as he was called later, was born about 1027 or 1028. In 1035, as a small child, he succeeded his father as Duke, or ruler, of Normandy. With so young a ruler, the power naturally fell into the hands of the *barons* or chiefs, but in 1047, when he was grown up, William showed them

Koviloor Acadamy

all that he intended to rule properly. He defeated the rebels, and established his rule firmly in all Normandy.

It appears that, at some time, Edward the Confessor promised William that, when he died, William should follow him as king of England. Exactly when that happened, if it happened at all, we cannot say. Even if Edward did make such a promise, it was worth nothing, for he had no right to promise any foreigner that he should become king of England. None the less, William got it firmly into his head that he was to be the next king of England. He had a very slight claim, as he had married a descendant of Alfred the Great, and also he was distantly related to Edward, but he seems to have trusted less to those facts than to Edward's vague promise. In 1064, Harold, Edward's minister, visited William in Normandy, and promised to support his claim after Edward's death.

When Edward died, in 1066, William naturally thought that all he had to do was to come to England and quietly take the throne. But Harold, forgetting his promise, had decided that he would like it for himself. He called his followers together, persuaded them to declare him king, and collected a great army to keep William out of the country.

William, however, had determined to become king of England at any cost. He collected an army of Normans and Frenchmen, promising to give them all lands when he should become king of England, and crossed the English Channel.

Unfortunately for Harold, an invader from Norway landed in the north of England just as William landed in the south. Harold hurried northwards first, and defeated the Norwegians. Then he turned back south to face William.

Koviloor Acadamy

Harold and William met at Senlac, near Hastings, on October 14, 1066. The English army fought bravely, but it was exhausted already by the battle in the north, and by the long journey. By the end of the day, Harold and all his chief followers were slain, and William the Norman was King of England. He built a great church on the battlefield, to celebrate his victory, and hurried to London to be crowned (Christmas Day, 1066).

It took William six years to put down the many rebellions that started, and to establish his rule over the whole country. When he had done that, he won the respect of the English by his just and wise government. In order that there should be no more rebellions against him, he assembled all the barons, soldiers, and landowners in the country at Salisbury (1086), and made them swear to be loyal to him, letting them continue to own their lands only on that condition.

Soon after the great meeting at Salisbury, he returned to Normandy, and the following year he was killed by a fall from his horse.

William was a tall, powerful, and dignified man, and in that rough age he was distinguished by his piety and virtue. He did many cruel things, but they were not done in anger; he did them because he though they were necessary for the peace and welfare of his new kingdom. Under the English kings, England had always been unquiet and rebellious, and usually divided into several parts. William determined to make it a peaceful and united kingdom, even at the price of some war and bloodshed, and in the end the English saw that he was right and were grateful.

William the Conqueror is important in history because he was the founder of modern England. He and his Norman followers supplied the leadership

Koviloor Acadamy

which the English had lacked. Also England, by being united to Normandy, was brought into closer touch with her civilized neighbours on the continent. Before this time, England had had as little as possible to do with the rest of Europe.

At first the Normans were hated by the English. They were foreigners, they spoke a different language (French), and they had been given the lands which William had seized from the English rebels. But after a short time the two races, conquerors and conquered, began to settle down happily together. The Normans began to speak English, and to marry English wives, and it became impossible to tell them apart. The mixture of English and Normans proved a better race than either had been alone. The final result of William's work was a strong, united nation, which soon took its place among the leading nations of Europe.

THE CRUSADES

We have seen how, after the time of Charlemagne, Europe was troubled by quarrels between the Pope and the Emperor. The Empire shrank in size, and new kingdoms, such as France, were formed in the lands which dropped away from it.

About the eleventh century, a new danger arose which helped to bind Europe together.

It had been the custom, for many centuries, for Christians from Western Europe to go on pilgrimage to Palestine, where Christ was born and lived. Palestine, as we saw in Chapter VII., had been conquered by the Muslim Arabs in the seventh century, but the Arabs had always treated these Christian pilgrims kindly, and allowed them to come and visit the holy places as much as they pleased. In 1092, the Arabs were driven

Koviloor Acadamy

out of Palestine by the Turks, a Mongolian race from Central Asia recently converted to Islam. The savage Turks did not respect the religion of others, as the Arabs had done, and began to persecute Christian pilgrims very cruelly.

The news of these persecutions soon got back to Europe, and the Pope appealed to all Christians to go and drive the Turks out of the Holy Land. The result was the first crusade, or holy war, in 1096. A vast army, drawn from all the nations of Western Europe, went to Palestine, captured Jerusalem, and established a Christian kingdom there.

The crusades lasted for nearly two hundred years (1096-1292), but this first crusade was the only one to succeed. The Turks recaptured Jerusalem in 1187, and the later crusades were half-hearted and unsuccessful.

Though the crusades did not succeed in driving the Turks out of Palestine, they were important in many ways.

(1) They helped to unite the nations of Europe, by making them all, Germans, Frenchmen, Normans, Englishmen, Italians, etc., fight side by side in a common cause. Fighting together prevented them from fighting each other.

(2) They brought the two civilizations of the West and the East, Muslim and Christian, into touch with each other. Before this time there had been no communication at all. Christians and Muslims now found that they had much to learn from one another, and a great trade sprang up between them. The later crusades, indeed, were almost more like friendly visits than wars,

Kovilloor Academy

and merchants followed in the track of the crusaders.

A minor part of the crusades was the long-drawn fight, lasting several centuries, in in the course of which the Arabs were slowly driven out of Spain and Portugal, which again became Christian nations.

THE REVIVAL OF LEARNING IN EUROPE

One of the most surprising results of the crusades was a great revival of learning in the West.

During the middle ages, learning had not flourished greatly in Europe. What teaching there was, was all in the hands of the church; and, beyond a certain amount of Latin and some religious knowledge, the church did not teach very much.

The standard of learning had been much higher in Constantinople and the Eastern Empire, where the works of the Greek philosophers were still studied. The Muslim Arabs had also done much to keep learning alive in the lands they ruled, and it was among them that the revival began. Many even of the Christian clergy went to study in the Muslim colleges in Spain.

This learning found its way back to Europe in two ways.

(1) In 1453, Constantinople was captured by the Turks, and many Greek scholars fled from there to Europe.

(2) When the Crusaders went to the lands where the Muslims ruled, they found many scholars there, not so much among the Arabs themselves, perhaps, as among the conquered Persians, Egyptians, Greeks, Jews, etc. These scholars remembered many things which had

Koviloor Acadamy

long been forgotten in Europe, and our knowledge of some Greek writers comes to us largely through Arabic translations. The Arabs themselves had progressed far in the study of medicine, mathematics, etc., and much was learnt from them too.

The new knowledge which was brought Westwards, partly by the scholars who escaped from Constantinople, and partly by those who had studied among the Muslims, caused great excitement in Europe. Men's heads were filled with the ideas of the Greek philosophers, which, as they had been forgotten in Europe for nearly a thousand years, seemed to them new. Every man who arrived in Europe and said that he understood Greek, had more pupils than he could possibly find time to teach. Also, men began to study with more attention the works of the old Roman (or Latin) writers.

DANTE

A very typical man of this time was Dante, one of the greatest poets in the world's history.

Alighieri Dante was born in 1265, in the city of Florence, in Northern Italy. In the days when the Popes and Emperors were struggling as to who should rule Italy, and as a result nobody was really ruling it at all, many free and independent cities sprang up, each one ruling itself as the ancient Greek cities had done.

Florence was one of the most prosperous of these cities; other very famous ones were Venice, Genoa, and Milan. The wealth of these cities was drawn largely from trade with the East, and the wealthy merchants who ruled them gave great encouragement to writers and artists. As a result, many of the greatest artists the western world has seen flourished in

Koviloor Acadamy

them ; and of the many writers and poets who flourished there, Dante was the greatest.

Dante thus grew up in a city where every encouragement was given to literature and art. He spent his youth studying the great poets of ancient Rome, whose works, as a result of the revival of learning, were just beginning to be read again. He also studied eagerly the other arts of music and drawing.

In 1274, when he was only nine years old, he met a girl of wonderful beauty, named Beatrice. Though he never married Beatrice, he loved her and thought of her all his life, and at length made her the central figure of his great poem.

When he was grown up, a civil war broke out between two parties, each of which wanted to rule the city, and Dante became one of the leaders of the losing side. When his party was finally defeated, he had to fly for his life. The victorious party ordered that he should be exiled from Florence for the rest of his life, and, if caught, should be burnt alive.

Dante spent the rest of his life wandering unhappily about Italy, employed sometimes by one prince, sometimes by another, as secretary, ambassador, and so on. During these sad wanderings he never forgot his love of poetry, and he never forgot Beatrice, and at last he combined the two in his *Divine Comedy*, perhaps the finest long poem ever written. In the *Divine Comedy* he gives us, in the form of a vision of heaven and hell, his views on religion and the world of his time.

Dante is a very interesting and typical figure. He represents all that was good in the Europe of the middle ages, freshened and made more vigorous by the revived learning of ancient Rome. He still believed in a united Christendom, governed by Pope and Emperor ;

Koviloor Acadamy

but he had a knowledge of ancient poetry and philosophy, a civilization and a learning, that nobody could possibly have had, say, in the days of Charlemagne. He united the old and the new ; and he was the first to write, in a modern language, poetry as good as that of ancient Greece and Rome. He represents the sleepy Europe of the middle ages wakened to new life by the revival of ancient learning.

His wanderings ended at length in the city of Ravenna, where he died of fever in 1321.

THE AGE OF DISCOVERY

Up to this time Europe had been very self-contained. Europeans knew that, east of them, lived the Muslims ; but they never troubled much about them till the crusades began. They did not trouble any more about India and China, until the invasions of Chingiz Khan forced them to. During the middle ages, Europeans never thought much about the countries beyond Europe.

The crusades brought Europeans into contact with the Arabs, and they began to buy from the Arabs the products of the East. We have seen before how, for many centuries, the Arabs were the link between East and West.

Most of this trade with the Arabs was done by the merchants of the Italian free cities, especially Venice and Genoa. Italian merchants also travelled overland to trade with China and the empire of the Mongol Khans. We traced the famous journey of Marco Polo in Chapter X.

Suddenly two things happened to interrupt this system.

(1) The overland trade routes to China were blocked by the new empire of Tamerlane, and by the

Koviloor Acadamy

arrival of the hostile Turks, who captured the old trading cities of Constantinople, Alexandria, etc.

(2) The revived study of the works of the scientists and geographers of ancient Greece and Egypt suggested to men that the world might be larger than they thought, and that there might be new ways of getting to India and China by sea.

Thus it happened that, at the same time as the old trade routes were blocked and new ones had to be found, a way of finding them was suggested.

For many centuries the products of India had been brought to Europe by the Arabs. When trade with the Arabs was made impossible by the Turks, the Europeans decided that they must find a way of going to India and getting the things for themselves. They could not go by land, because of the hostile Turks and Mongols, so they decided to go by sea. In 1498, a great Portuguese explorer, Vasco da Gama, sailed right round the south of Africa and so found a new way to India. Thus the Portuguese were the first Europeans to trade directly with India and the East.

More important still was the discovery of the 'new world' of the American continent, by Christopher Columbus.

CHRISTOPHER COLUMBUS

Christopher Columbus was born in the Italian city of Genoa, about 1446 or 1451. He became a sailor when he was only 14, and went on several voyages to England, Iceland, and other places on the Atlantic coast.

During the middle ages, everybody believed that he world was flat in shape, like a plate When people

Koviloor Acadamy

began to read Greek again, they learnt from some of the old Greek geographers that it was shaped like a ball. Columbus heard of this, and it struck him that, if it was true, it would be possible to sail right round the globe; and if he kept on going westwards across the Atlantic he would at length come to China and India the other side.

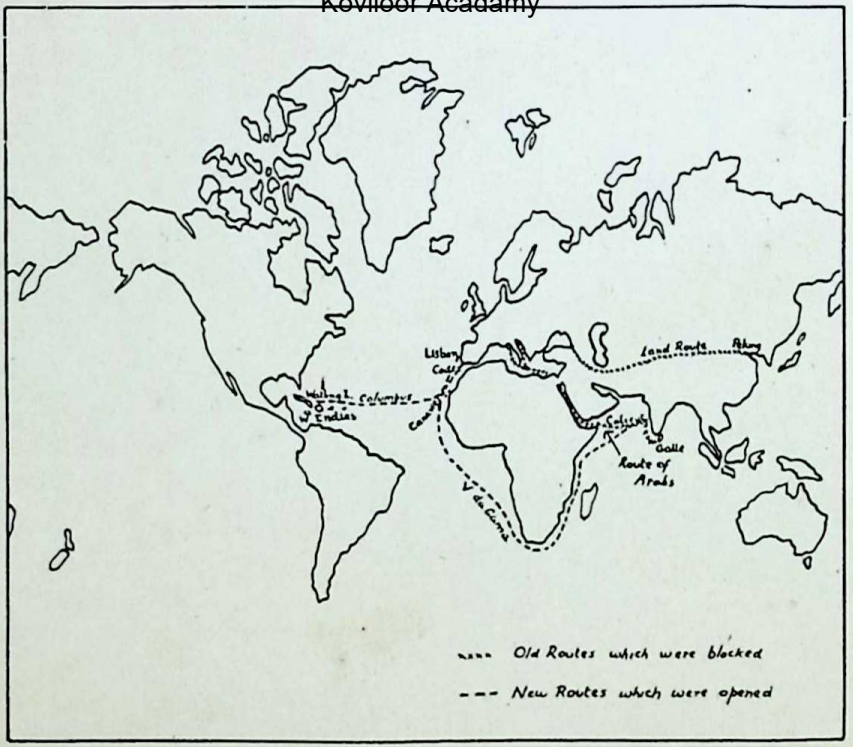
Columbus spent many years trying to find some rich man who would give him the money to get a ship and try this plan. Nobody in Italy would listen to him, so he went to Portugal. King John of Portugal thought his idea was a good one, and was prepared to help him, but his advisers persuaded him not to. He then tried Ferdinand, King of Spain, but there too he was laughed at. At last he found a friend in Isabella, the Queen of Spain. Isabella managed to persuade her husband to listen to Columbus, and even pawned her own jewels to get money to help him.

At last, with the help of Ferdinand and Isabella, Columbus got three ships. His next difficulty was to find crews for them. No sailors would go with him; they believed that he was mad, and that his ships would either sail on westwards for ever and ever, or else drop over the edge of the world. Even the prisoners in the jails, who were offered a free pardon if they would go with him, refused.

At last, after many delays and disappointments, Columbus got together three ships and eighty-eight men. The ships were the *Santa Maria*, the *Pinta*, and the *Nina*. He left Spain on the 3rd of August, 1492.

He sailed westwards, across the wide and stormy Atlantic, for week after week, without seeing any land. The sailors, who thought that he was a madman leading them to their deaths, grumbled the whole time, and at

Koviloor Acadamy



MAP OF THE WORLD.

Koviloor Acadamy

last broke into open mutiny ; but Columbus, who still believed in his idea, persuaded them to keep on at least for a few days more.

At last they began to see signs of land ; first some birds, then a branch of a tree, with leaves and berries, and then a pole which had been cut with tools. On the night of the 11th of October, 1492, one of the sailors saw a light ahead, and the next morning Columbus landed in America. He had discovered the new world.

He planted a Spanish flag where he landed, and " gave thanks to God, kneeling upon the shore, and kissed the ground with tears of joy." The sailors who had believed him mad, and wanted to turn back, " wept and kissed his feet."

The place where he landed was an island, now called Watling Island, and he christened it San Salvador. He had no idea that he had discovered a new continent. He had expected to reach China or Japan, but finding the inhabitants were brown, he decided it must be India ! Columbus believed until he died that he had only found a new way to India.

He returned to Spain the next year, and was received with great honour and triumph. He presented Ferdinand and Isabella with many strange things he had brought home with him, including gold, cotton, parrots, a number of plants, and two American Indians.

Columbus made two more voyages to America before he died in 1506. He discovered other islands, including Domingo, Porto Rico, and Jamaica. He founded a colony, which was not very successful, and the city of Isabella. These islands, which were still believed to be parts of India, were called, as they are still, the ' West Indies.'

Koviloor Academy

We shall read in Book II. of the immense importance of these discoveries, and of the many thousands of Spanish adventurers who followed Columbus across the Atlantic.

THE RISE OF PORTUGAL

As Portugal is another country which came to have a very close connection with Ceylon, it will be useful to have some idea of her early history.

At first Portugal was merely a part of Spain. It had been included in the Spanish Province of the Roman Empire, and, like the rest of Spain, it was overrun by the Arab conquerors.

In 1095, a Frenchman, Count Henry of Burgundy, came to help the Spaniards to drive the Moors, or Arabs, out of Spain. Count Henry married the daughter of the King of Spain, and received Portugal, which was still only a county, or province of Spain, as his wife's dowry. The descendants and successors of the Count gradually made themselves independent of the King of Spain, until, by the time the Arabs had been driven right out of the country, it had become a separate kingdom.

Portugal was a poor and barren country, but her long and fierce wars against the Arabs had made the people brave and vigorous. It was Vasco da Gama, the adventurous Portuguese sailor, who first discovered the new way to India.

That discovery immediately gave the Portuguese a monopoly of trade with India and the East. It gave them, in fact, all the trade between East and West which before had been in the hands of the Arabs and the merchants of the Italian cities who traded with the Arabs. Portugal, from being a poor country, suddenly

Koviloor Acadamy

grew wealthy and prosperous. We shall see later on how, from going to the East merely to trade, the Portuguese went on to found colonies (including Ceylon) in that part of the world.

The inhabitants of Portugal were drawn from three different races. First, there were the people who had been there in Roman times, a small, dark race, like the ancient Britons. Secondly, there were the Germanic conquerors, who went there when the Roman Empire broke up. Thirdly, there were the Arab conquerors, who must have intermarried with the other inhabitants to some extent, and left traces of their blood behind. Thus the inhabitants of Portugal, at the time when they first found their way to the East, were a mixture of three races, at least two of which were notably strong, vigorous, and enterprising.

BOOKS FOR THE TEACHER.

As in other Chapters of European History.
Article on Columbus in Encyclopedia.

EXERCISES.

1. Find on a map of the world all places mentioned in Chapter XI.
2. Make up and act a short play, showing Columbus meeting with Ferdinand and Isabella, when he returned to Spain to tell them what he had discovered.
3. Explain why William the Conqueror and Dante are important figures in world history.

Koviloor Acadamy

CHAPTER XII.

THE SINHALESE REVIVAL AT POLONNARUWA—VIJAYA BAHU AND PARAKRAMA—RISE OF THE JAFFNA KINGDOM —DAMBADENIYA AND GAMPOLA KINGS—COTTA—THE COMING OF THE PORTUGUESE

VIJAYA BAHU

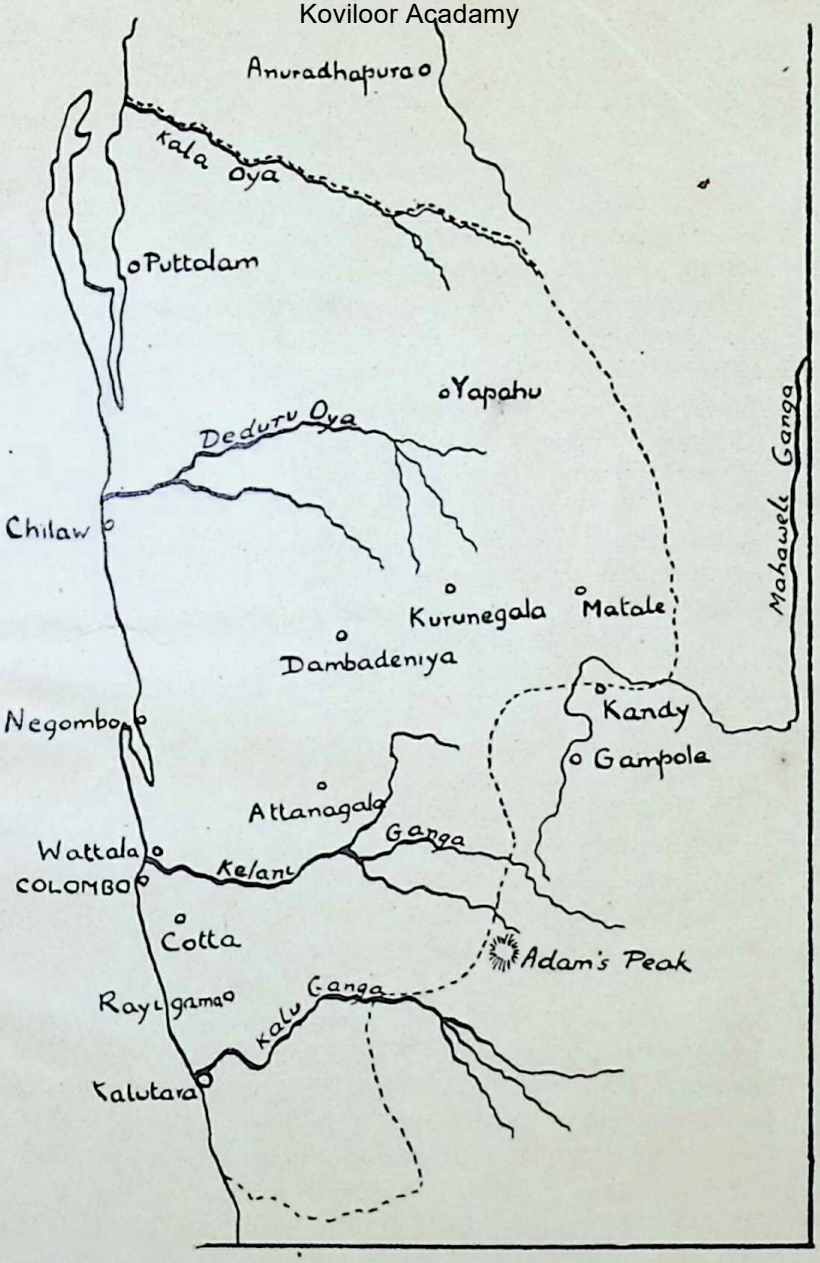
At the end of Chapter VIII. we saw how, after the Chola invasion, the whole country fell into confusion, various Sinhalese and Indian leaders seizing whatever power they could in different parts of the island. Four brothers scrambled for the throne of Ruhuna, the only part of the country which remained free from the Cholas, until at last it was seized from them all by Lokissara, an old minister of the exiled king, Mahinda. Lokissara ruled, as best he could, at Kataragama.

The Sinhalese, meanwhile, had seen the troubles into which this confusion led them, and united to support Prince Kitti, a relation of the exiled king.

Prince Kitti was born in 1039. In 1054, when only fifteen years old, he defeated the usurping Lokissara, and in the next year became sub-king of Ruhuna, changing his name to Vijaya Bahu. Thereafter he devoted himself to winning the rest of the island back from the Tamils, and re-establishing the Sinhalese kingdom.

In 1066, the very year in which William the Conqueror made himself King of England, he made an unsuccessful attempt to win back Polonnaruwa.

Koviloor Acadamy



THE SOUTHERN COUNTRY.

Koviloor Acadamy

A few years later, about 1069, he saw his chance. A civil war had broken out among the Cholas, and he determined to take advantage of their temporary weakness. He gathered an army, composed largely of hardy mountaineers from the Kandyan country, and attacked the Tamils in three places at once. Polonnaruwa was recaptured at once, and Anuradhapura in the following year (1070), and in 1072 or 1073 he was crowned King of all Lanka. Polonnaruwa was renamed Vijayarajapura. This immediate success of the Sinhalese as soon as they found a fit king to lead them, proves what we said in Chapter IX., that the chief cause of their troubles had been lack of leadership.

Having reconquered the whole island, Vijaya Bahu very wisely made it his first care to protect it against any more invasions. He placed "trustworthy chiefs at the head of paid troops, and stationed them round the coast." These paid troops were, as usual, Tamils, and caused much trouble later.

Having thus regained his kingdom, and taken steps to ensure its safety for the future, he set to work to restore the Buddhist religion, which had so decayed under the Tamil rule that he had to send to Pegu, in Burma, for a supply of learned monks. He also had a temple built in Polonnaruwa to house the sacred Tooth Relic, and a series of rest-houses for pilgrims on the road to Adam's Peak.

The activities of Vijaya Bahu not only made Ceylon once more a united and prosperous kingdom; they also won back the respect of neighbouring countries. Vijaya's fame spread all over India, so that the rulers of India, and of the Buddhist nation of Siam, sent messengers to his court. He married two wives, both Indians, one being related to the King of Kalinga, on

Koviloor Acadamy

the east coast of India. His sister, Mitta, married a Tamil prince of the Pandyan race.

Only one war marred the peace and prosperity of Vijaya Bahu's reign. In 1084, he was preparing to attack the Cholas, who had ill-treated some messengers he sent to India, when his paid Tamil troops, unwilling to fight fellow-Tamils, rebelled and burnt his palace. Vijaya escaped, but returned with an army, defeated the rebels, and burnt their leaders at the funeral pyres of the Sinhalese generals whom they had murdered. The Tamil soldiers learnt at last that if they received the pay of the Sinhalese king they had to obey his orders, and agreed to remain loyal for the future and to protect the Tooth Relic.

Vijaya Bahu was one of the greatest Sinhalese kings. In a few years he undid the sad work of many centuries of defeat and invasion, and rebuilt the Sinhalese kingdom as it had been in the days of Tissa and Duttha Gamani.

Vijaya Bahu, having reigned triumphantly for fifty-five years, died in 1111.

JAYA BAHU, ETC.

After the death of Vijaya Bahu, quarrels arose which threatened to undo all his good work. His marriage with the Kalinga princess, and his sister's marriage with the Pandyan prince, had led to the formation of two different parties within the royal family.

Vijaya was succeeded by his brother, Jaya Bahu, who had the support of the Pandyan party, and the office of sub-king and ruler of the Southern Country (as the old Maya Rata was now called) was given to Manabharana, the son of Mitta and her Pandyan Tamil husband.

Koviloor Acadamy

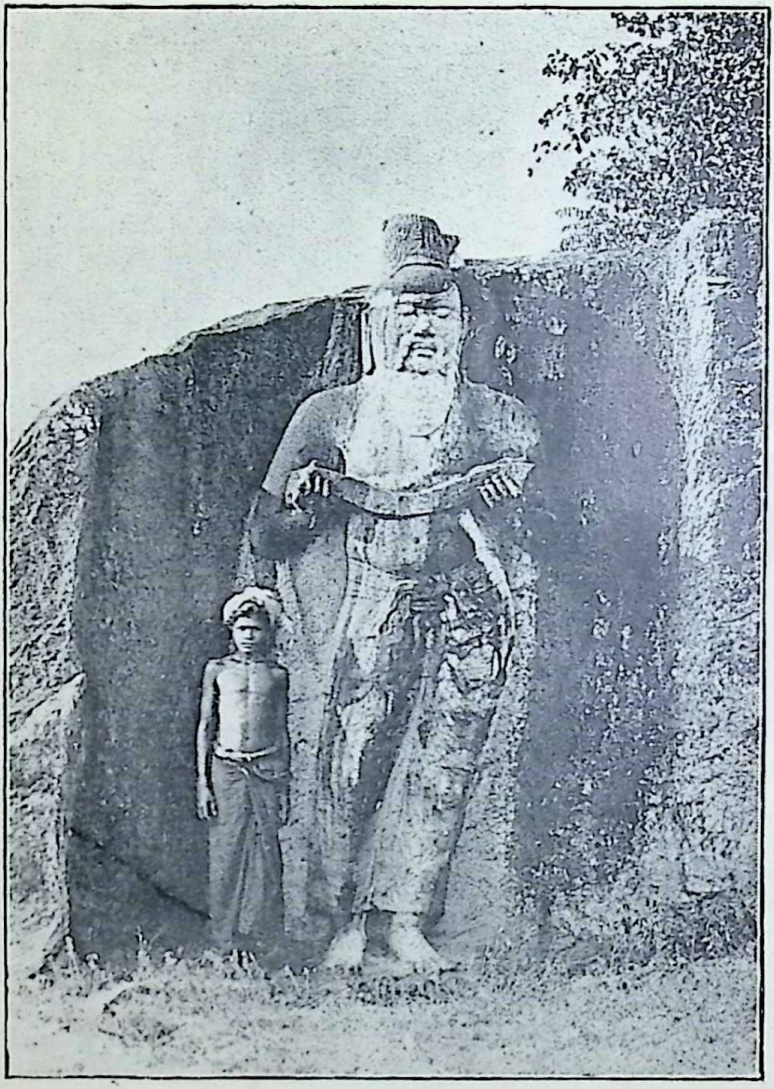


Photo by Plate

STATUE OF PARAKRAMA BAHU I.

Koviloor Acadamy

Meanwhile another prince, named Vikrama Bahu, who had the support of the Kalinga party, returned from Ruhuna, where he had been acting as governor. He opposed the Pandyan party, and seized the power from Jaya Bahu, though he did not actually take the throne. After an unsuccessful attempt by the Pandyan party to regain power, Jaya Bahu retired to Ruhuna. Vikrama Bahu made himself unpopular by seizing temple lands and persecuting the Buddhist monks. The Southern Country (the old Maya Rata enlarged slightly to the north and south) was in the hands of Mahabharana, and Ruhuna was divided between two other princes.

But the people had had enough of such quarrels and divisions, which they knew must in time lead to another Tamil invasion. They were ready to support any one who would try to establish himself as King of all Lanka.

PARAKRAMA BAHU

Parakrama Bahu was the son of Manabharana, and so the grandson of Mitta and her Tamil husband. He was born in the Southern Country, and, after his father's death, went to Ruhuna for a time. When he was grown up, he returned to the Southern Country, which was now ruled by one of his uncles.

Parakrama knew that one day he would succeed his uncle, and rule the Southern Country, as his father had done, but that was not enough for him. He did not wish to become a mere 'village headman,' ruling a small part of the country ; he wanted to become King of all Lanka. Accordingly he collected a few followers and went to Polonnaruwa to stay with King Gaja Bahu, who had taken the place of his father, Vikrama Bahu.

Koviloor Acadamy

Vikrama Bahu had been a strong and wicked man, but Gaja Bahu was only a feeble man, and Parakrama took advantage of his weakness. He spent his time finding out all he could about Polonnaruwa and the Raja Rata, collecting information which would be useful when, one day, he tried to seize it for himself. He also did all he could to win the sympathy of the people, and make them hate Gaja Bahu. When he had found out all he wanted to know, and laid the plans for a future attack, he went home to the Southern Country, and shortly after, on his uncle's death, succeeded him as king.

Instead of setting out to attack Gaja Bahu at once, he very wisely spent some time strengthening his position in the province he held already. Very soon he had made the Southern Country the best governed and most prosperous part of the island. He followed the wise example of the earliest Sinhalese kings in making agriculture his first care. In particular, he constructed a vast series of irrigation works along the Deduru Oya, and in other places.

At last he felt strong enough to realise his ambition, and become King of all Lanka. Gathering his army together, he set out to attack Gaja Bahu.

He began by capturing parts of the hill country around Matale and Dumbara; then he advanced on Polonnaruwa, fought his way into the city, and captured Gaja Bahu himself. The people of Polonnaruwa, seeing their King a captive, sent for help to the new King of Ruhuna, another Manabharana.

Manabharana came to their help, and succeeded in defeating Parakrama; but instead of restoring Gaja Bahu to the throne, as he had been expected to do, he showed plainly that his real object in coming had been

Koviloor Acadamy

to seize the throne himself. He treated Gaja Bahu so badly, trying first to poison and then to starve him, that Gaja decided that, if he must be a captive, he would rather be Parakrama's than Manabharana's, and sent for help to Parakrama. Parakrama returned, and drove Manabharana back to Ruhuna. Gaja Bahu solemnly swore to give his throne to Parakrama on his death, and, as he was now an old and feeble man, Parakrama, at the request of the monks, agreed to wait for it until he should die.

On Gaja Bahu's death, which happened soon after, Parakrama was crowned at Polonnaruwa (1153). Manabharana meanwhile had been plotting with some of Gaha Bahu's old ministers, and he again attacked Polonnaruwa. Parakrama decided that he would settle the troublesome Manabharana for ever. Not satisfied merely with driving him back to Ruhuna, he followed him there. Manabharana died almost at once, but Parakrama overran the whole of Ruhuna, and reduced it to order. He then returned to Polonnaruwa, and (1155) was crowned for the second time. He had now fulfilled his ambition, and ruled over all Lanka as his great grandfather, Vijaya Bahu, had done, though more than once in the course of his reign he had to suppress further revolts in Ruhuna.

THE REIGN OF PARAKRAMA

Parakrama is generally considered the greatest of the Kings of Ceylon. He combined, in one person, the soldierly and statesman-like qualities of Duttha Gamani with the piety of Devanampiya Tissa. The work he did while he ruled as King of all Ceylon was of three kinds.

Koviloor Acadamy

(1) *Government.*

As soon as Parakrama had made himself king, he set to work to organise and improve the government of the whole island as carefully as he had already improved that of the Southern Country. He did this so well, and established such peace and order through all the country that, it was said, even a woman could travel alone carrying a precious jewel, without anybody troubling her or even asking what it was that she carried.

He introduced many reforms in the government of the country, improved the method of collecting taxes, and, instead of letting the sub-kings of Ruhuna and the Southern Country rule independently, put the whole island directly under the central government.

Like all the other good kings of Ceylon, Parakrama paid great attention to agriculture. He either made, repaired, or enlarged over a thousand tanks, some of which, including Minneriya and Kantalai, were so great that they were called the 'Seas of Parakrama.' He built also a series of canals, connecting the tanks with each other and with the rivers.

Much of his attention was given to improving his capital city of Polonnaruwa. He enlarged the city, and built a strong fortified wall around it. He built a magnificent palace, containing over four thousand rooms, for himself; and established public libraries, schools, parks, hospitals, bathing places, and halls.

Koviloor Acadamy

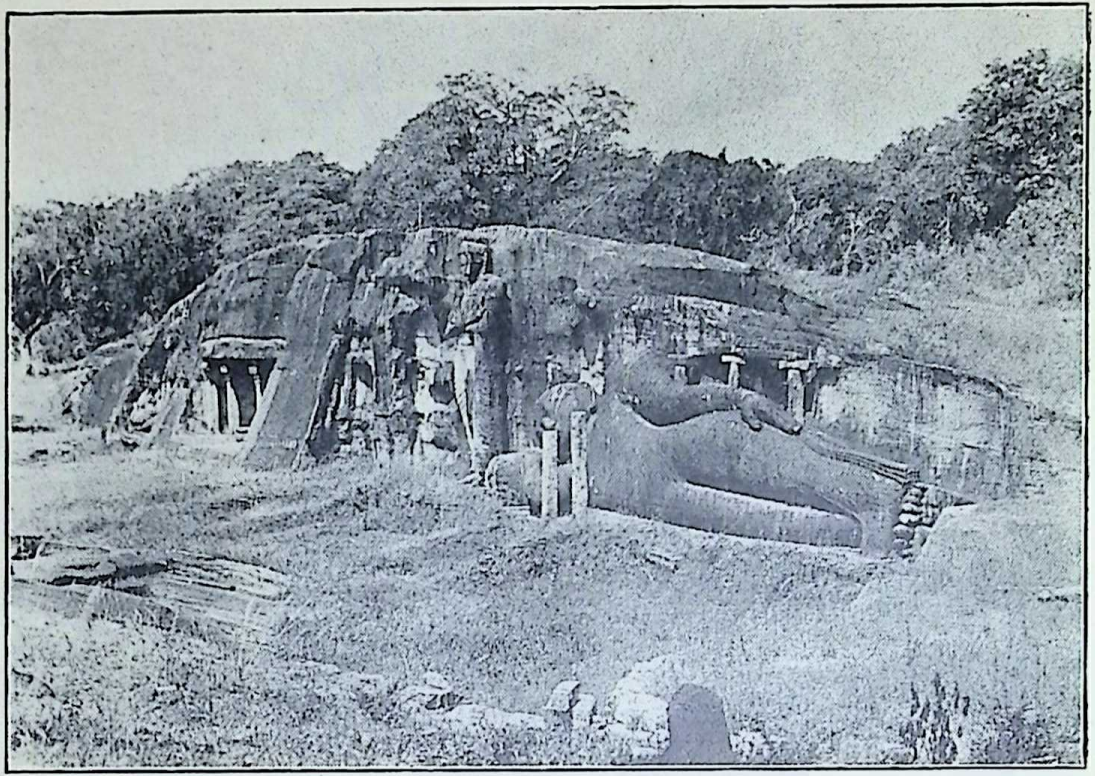


Photo by Plate

THE GAL VIHARA, POLONNARUWA:

Koviloor Acadamy

(2) *Religious Works.*

One of Parakrama's greatest ambitions was to restore Buddhism as the national religion. In the troublous centuries which preceded his reign, Buddhism had grown corrupt, and the monks had split into three different sects, or parties. Parakrama brought these sects together, weeded out various wrong beliefs (such as the Vaitulya heresy mentioned before) and called a great council of monks to settle doubtful points.

He further encouraged religion by building a great number of dagabas, viharas, pirivenas, preaching halls, and statues of Buddha. Among the most famous of his works at Polonnaruwa are the Gal Vihara, with its wonderful rock-cut statues of Buddha and his disciple, Ananda ; the Lankatilaka Vihara ; and the Jetavanarama temple, which contained the Tooth Relic. Among the most interesting of his works is the stone bath, exquisitely carved in the form of a lotus, which was probably one of the many bathing places he built for the monks.

Parakrama, though as ardent a Buddhist as Asoka himself, showed the respect for the religions of others which has always been one of the best features of Buddhism. He had a Hindu temple built in Polonnaruwa, to "afford the comforts of religion even to his Tamil enemies."

Besides erecting new religious buildings, Parakrama did what little he could to restore the ancient glories of Anuradhapura, which

Koviloor Acadamy

had fallen into hopeless ruin during the long Tamil occupation.

(3) *Foreign Wars.*

Parakrama wished that Ceylon should be not only prosperous at home, but respected abroad. The King of Pegu, in Burma, another Buddhist nation, which for many centuries had been on friendly terms with Ceylon, suddenly grew hostile, and committed many unfriendly acts. He robbed Sinhalese merchants, who went to trade in elephants; captured and imprisoned a Sinhalese princess who was on her way to Cambodia (beyond Siam); and insulted and ill-treated a messenger sent to him by Parakrama. In 1164, Parakrama sent a great fleet and army to avenge these insults. Pegu was captured, the wicked King slain, and Parakrama declared overlord of the country.

On two occasions he sent armies to South India. In 1167, he seized an opportunity to help the Pandyans against the Cholas, who had always been the worst invaders of Ceylon. Parakrama's general, Lankapura, defeated the Cholas, and restored Madura (which the Cholas had captured) to the Pandyans. A number of Chola prisoners were captured and brought back to Ceylon, and employed very suitably in repairing the Ruanweli Dagaba, and other buildings in Anuradhapura which their kinsmen had destroyed.

The second war took place in 1175, when the Pandyans again appealed for help against

Koviloor Acadamy

the Cholas. The outcome of that war is not very definitely known, but some records state that the Cholas were conquered, and Parakrama claimed to be King of the Cholas, coining Chola money in his own name. It is certain, at least, that for some time the Rameswaram peninsula remained a province of Ceylon.

Parakrama died in 1186, having ruled as King of Ceylon for thirty-three years.

SUMMARY OF PARAKRAMA'S REIGN

In the reign of Parakrama Bahu, the Sinhalese kingdom reached, perhaps, the height of its power. After many centuries of decay, the whole island was re-united under the rule of one strong and wise king. His reign appears more glorious than that of Vijaya Bahu because of the greater number of splendid tanks, temples, etc., which adorned it. Parakrama made Polonnaruwa what Anuradhapura had been a thousand years before.

Splendid though his work was, we see in it several signs of weakness.

(1) It was done too quickly to be lasting. A great kingdom, which is to endure, must be built up slowly, on sure foundations. Parakrama's great kingdom was built too quickly to be firm and solid ; its greatness depended entirely on the personal greatness of Parakrama himself ; and when he died, it faded away almost as quickly as it had grown up.

(2) It was very expensive. The cost of his buildings, and still more of his foreign wars, drained the wealth from the whole country.

Koviloor Acadamy

Splendid though his works were, neither he nor his people could really afford them. His achievements, like those of Justinian in Europe, were very splendid at the time, but left a terrible burden of poverty for his successors to carry.

(3) It did not solve the Tamil problem. Though, so long as Parakrama himself was alive, the Tamils in the north had to accept his rule, they still remained ready to overwhelm the Sinhalese kingdom again as soon as a weaker ruler should take his place.

We notice, incidentally, that even Parakrama followed the old, bad plan of hiring Tamil soldiers, which had caused so many disasters in the past. Later on, a number of Arab, or Moor troops were hired, and some North Indians.

THE SUCCESSORS OF PARAKRAMA

Parakrama was followed by his nephew, Vijaya Bahu II. He was a learned Pali scholar, and restored the old friendship with Pegu by himself writing a very friendly letter in that language to the Pegu King. He seems to have been a peace-loving rather than a strong ruler, and—like many other peace-lovers in the early history of Ceylon—he was murdered after a reign of one year. His murderer, Mahinda, had not reigned for a week before he was executed by the sub-king, Nissanka Malla, who took the throne himself (1187).

NISSANKA MALLA

Nissanka Malla, though related to Parakrama, was an Indian, born at Sinhapura, in Kalinga. We have seen already how Vijaya Bahu had allied himself to the royal family of Kalinga by his second marriage. Nissanka

Koviloor Acadamy

Malla had been brought to Ceylon and appointed sub-king by Parakrama. He tried to strengthen his title to the throne by claiming descent from the same family as the great Vijaya, the first King of Lanka. It is true (according to the Mahavamsa) that Vijaya's grand-mother, Suppadevi, was born in Kalinga (see Chapter II.) ; but Nissanka Malla seems to have mixed up the Sinhapura in Kalinga, where he was born himself, with the other Sinhapura which Sinhabahu founded in Gujerat, where Vijaya was born.

Nissanka Malla may have been a great king ; he was certainly a great boaster. He claimed for himself so many of Parakrama's great deeds that it is hard to sort out what he really did. It seems, however, that he improved the rock temple at Dambulla, and placed in it seventy-three statues of Buddha. He also built a dagaba and a new temple for the Tooth Relic at Polonnaruwa.

He tried to undo the damage wrought by Parakrama's extravagance by remitting all taxes for five years, and he attended carefully to the government of the country. He was, apparently, a peace-loving and conscientious ruler, who did what he could to relieve the poverty into which the splendid but expensive reign of Parakrama had plunged the nation. He was also a pious Buddhist.

After the death of Nissanka Malla, things fell into hopeless confusion. The real power seems to have been in the hands of a number of generals of the army, who set up and pulled down kings and queens at their pleasure. In 1209, one of thegenerals defeated the king, Anihanga, who was ruling with the help of a Chola army, and set Parakrama's widow, Lilavati, on the throne. Lilavati, after being driven from her throne by another usurper

Koviloor Acadamy

with a Tamil army, and then regaining it with the help of yet another general, was finally deposed in 1212.

The inevitable result of these endless quarrels was another invasion from South India. In 1215, a Kalinga Prince, Magha by name, came over with a large army, and seized Polonnaruwa.

The rule of Magha, which lasted from 1215 till 1236, was one of the most unhappy times in the history of Ceylon. If he had ruled well, he might have had a prosperous reign; for the people were so tired of quarrels and civil wars that any strong king, even though an Indian, would have been welcome. Unfortunately his rule was such that, in the words of a writer of the time, "the whole island resembled a house in flames, or a house darkened by funeral rites." Magha was a Hindu, and persecuted the Buddhists in every possible way. He destroyed Buddhist books, robbed temples and viharas, and insulted the monks. He took the lands and properties of the Sinhalese, torturing them until they brought out all they possessed, and gave them to his own followers. Within a very short time all the good which Parakrama had done was completely destroyed, as though it had never been.

VIJAYA BAHU III.

While Magha was thus spreading terorr through the Raja Rata, many of the Sinhalese fled to Maya Rata, the Southern Country, where they could be more or less free from the invaders. There at last they found a leader in Vijaya Bahu III. He united them together, and established himself as King of the Southern Country (1220), building a new capital at Dambadeniya, near Kurunegala. He drove all the Tamils out of his part of the country, but he was not strong enough to

Koviloor Acadamy

try to reconquer Polonnaruwa and the Raja Rata. Instead of attempting what was impossible, he wisely spent his time trying to restore peace and prosperity in the land he held already. Also he did what he could to restore Buddhism. He gave a home to many Buddhist monks who had been driven away to India by the persecutions of Magha, he repaired many temples, and called a council of the monks to reform Ceylon Buddhism and settle disputes. He also brought to his capital the Tooth and Bowl Relics, which had been carefully hidden away from Magha, and lodged them in a safe place near Kegalle. Unfortunately his rule, which seems to have been remarkable for its wisdom and energy, lasted only four years, as he died in 1224.

PARAKRAMA II.

It was over ten years before the Sinhalese found another leader in his son, Parakrama Bahu II. The second Parakrama was crowned in 1236, an unpopular prince named Vathimi, who had seized the throne, having been murdered by the chiefs, who threw him over a high cliff at Kurunegala.

Parakrama Bahu II. was worthy of his great name. Having first made himself secure in the Southern Country, he proceeded, in 1244, to win back Polonnaruwa from the invaders. He never managed, however, to reconquer Jaffna and the north of the island, and never again, until British times, was the whole island united under one rule for more than a very short time.

Parakrama Bahu II. had been educated by the monks, and was a very learned and pious man. He wrote several poems, and translated a Pali book into Sinhalese. He is, indeed, best remembered for his

Koviloor Acadamy

encouragement of learning, especially among the monks. He was also a strong and wise ruler.

During his reign Ceylon found a new enemy. The news of her weakness had, presumably, spread abroad, and a prince named Chandrabhanu came from Java with a great army. Chandrabhanu, however, found that he had made a mistake, for he was promptly driven away.

In 1267, Parakrama Bahu II. retired, and gave the throne over to his son, Vijaya Bahu IV. Parakrama Bahu II. was a great king, though circumstances did not allow him to do as much as Parakrama I. had done. He managed, however, to reconquer all the island except the north, to revive Buddhism and learning, and to restore many dagabas and other holy buildings, including some in Anuradhapura. He also kept the country free from foreign invaders. It is noticeable now that, even in fairly prosperous reigns, like that of Parakrama Bahu II., we do not hear of any new irrigation works. The time for advance and improvement was over, and even the strong kings found that the most they could do was to stop further decay.

Vijaya Bahu IV. had a short and troubled reign. Chandrabhanu, the Javanese leader, returned from India, where he had fled when driven out of Ceylon a few years before, and with the help of a number of Cholas and Pandyans he overran all the northern part of the island. This Javanese invasion is remembered in such names as Chavakachcheri (Javakachcheri) near Jaffna. The Javanese appear to have been terrible people, who fought with poisoned arrows, which they shot through blow-pipes. They were, at length, driven away, and Vijaya Bahu began to devote himself to rebuilding Polonnaruwa and Anuradhapura. His

Koviloor Acadamy

reign was very short, and about 1270 he was murdered by one of his generals, who seized the throne. The general was then betrayed and murdered by his own hired Indian soldiers. The next king, Bhuvanaika Bahu, Vijaya Bahu's brother, ruled for about 12 years (1271-1283), and moved his capital from Dambadeniya to Yapahu (see map).

After the death of Bhuvanaika Bahu, Ceylon was invaded by the Pandyans, who captured Yapahu, carrying away the Tooth Relic, and seem to have ruled the country for twenty years. During this time, Ceylon was visited by the great traveller, Marco Polo (see Chapter XI.), who was on his way home from China.

The next Sinhalese king, Parakrama Bahu III, ruled at Polonnaruwa from about 1302 or 1303 to 1310, though probably he was not independent, but paid tribute to the Pandyans. He is said to have founded Kandy, as a hill refuge for times of emergency.

In 1310, Parakrama Bahu III. was driven from his throne by Bhuvanaika Bahu II., son of the former king of the same name. He probably broke free from the Pandyans, for about that time the Pandyan kingdom in South India was destroyed by the Muslims.

Bhuvanaika II. was followed in turn by his son Parakrama Bahu IV., by Bhuvanaika III., and by Vijaya Bahu. None of these kings did anything of note, and all the north of the island, as far south as Puttalam, was held by the Tamils. The next king, Bhuvanaika IV. (1344), moved his capital to Gampola. This constant shifting of the capital, closer and closer to the hill country, shows how the kings had Tamil invaders constantly at their heels. The next king, Vikrama Bahu III., also ruled from Gampola.

Koviloor Acadamy

THE KINGDOM OF JAFFNA

We have already seen how, as the result of repeated invasions, the Tamils had gradually settled down in Jaffna and the north of Ceylon. These Ceylon Tamils, as we may now call them, began to break away from their Indian relations, the Cholas and Pandyans, and to set up an independent kingdom (13th century). The kings of Jaffna were, very probably, descended from the Kalinga invader, Magha. Parakrama Bahu II., as we have seen, was never able to recover the north of the island from the Indians.

The boundary between the kingdom of Jaffna and the lands ruled by the Sinhalese kings was the district known as the Vanni, or Wanni. The Vanniyars, or chiefs of the Vanni, were supposed to be the guardians of the frontier and defenders of Anuradhapura. In practicet they were generally subject to whichever of the two kings happened to be the stronger at the moment; and when both were feeble, the Vanniyars set up, for the time being, as independent rulers.

In the reign of Vikrama Bahu III, the King of Jaffna, Arya Chakravarti, had grown so powerful that he wished to rule the whole of Ceylon. The Sinhalese were threatened now by invaders not, as in the past, from India, but from the north of Ceylon itself.

ALAGAKKONARA

Vikrama Bahu III., who ruled from about 1357 to about 1374, was a learned and pious man, and he took much trouble to reform the priesthood. He left most of the government of the country to a very able minister, Alakesvara, or Alagakkonara, who lived at Peradeniya. Alagakkonara was appointed viceroy, and he really held more power than the king himself.

Koviloor Acadamy

When Arya Chakravarti, the King of Jaffna, claimed to rule the whole country, and sent his tax-collectors to collect tribute from the Sinhalese, Alagakkonara took vigorous measures to resist him. He built a very strong fortress at Jayavardhana-pura, now called Cotta, in the middle of the swamps just behind Colombo. He protected the fort with a high wall and a deep ditch, and filled it with soldiers and provisions. Then he defied Chakravarti by hanging all his tax-collectors.

Arya Chakravarti replied by attacking the Sinhalese, by land and by sea at once. He had already captured many ports on the coast and, as Alagakkonara chose Cotta for his chief fort, the Tamils must have held great parts of the low-country.

The vigorous Alagakkonara, with the help of his strong fort at Cotta, defeated both the army and the fleet, capturing the forts which Chakravarti had established at Chilaw, Negombo, Colombo, and Wattala. The fleet, which lay at Panadure, he set on fire.

Vikrama Bahu III. was followed by Bhuvanaika Bahu V., who reigned at Gampola, though the country was still really governed by Alagakkonara. For some time after that, the history was very confused, owing partly to the usual struggles for the throne, and partly to invasions by the Tamils and the Moors. The next king of whom we hear definite news is Vijaya Bahu VI., a descendant or relation of the great Alagakkonara.

The Chinese were still in constant communication with Ceylon. In 1284, they had sent messengers to procure, if possible, the Tooth Relic and Buddha's alms-bowl. About 1409, a Chinese officer, named Ching Ho, was sent to Ceylon with offerings to lay before the Tooth Relic, and, for some unknown reason, Vijaya Bahu insulted and ill-treated him. Ching Ho, with

Koviloor Acadamy

great difficulty, escaped, and found his way back to his ships. The Emperor of China, hearing Ching Ho's news, sent him back to Ceylon with a large army to avenge the insult.

Ching Ho returned, plundered Cotta, fought his way up to Gampola, the capital, and captured Vijaya Bahu and all his family, taking them back with him to China. The Chinese Emperor generously set them free, on the condition that they should choose the wisest of the family to replace the foolish Vijaya as king. We do not know for certain which prince was chosen, as the Chinese writer who tells us the story was unable to catch the Sinhalese name, and calls him Seay-pa-nea-na. In any case, the prince chosen does not seem to have come to the throne. The next king of Ceylon was called Parakrama Bahu Epa, and may have been a member of the Alakesvara family, who seized the throne when Vijaya Bahu was taken away to China. He reigned only for two or three years, and was succeeded by Parakrama Bahu VI.

PARAKRAMA BAHU VI.

Parakrama Bahu VI., who reigned from about 1412 till 1468, was the last important Sinhalese king, and his long reign of over fifty years marks the last period of prosperity under Sinhalese rule.

Parakrama VI was probably, though not certainly, the son of Vijaya Bahu VI., and the story is that, when he grew up, he seized the throne back from the usurping Alakesvara, Parakrama Bahu Epa. He ruled for three years at Rayigama, near Kalutara, and in 1415 removed his capital to Cotta, where he was formally crowned.

Parakrama VI. was, like Parakrama I., a great warrior. His aim was to unite all Ceylon under

Koviloor Acadamy

one rule again ; he did not wish to share his island with the King of Jaffna. Accordingly he sent his great general, Sapumal Kumaraya, to reconquer the north. Marching up the west coast, Sapumal reduced the rebellious chiefs of the Wanni to order, and then, at the second attempt, fought his way into Jaffna itself. From that time onwards the power of the Jaffna kingdom declined, and, soon after, it was compelled to pay tribute to the Indian Empire of Vijayanagar (see Chapter X.).

Parakrama VI., besides conquering the north of Ceylon, sent an army to the coast of India to punish a Chola rajah who had seized a Ceylon trading ship laden with cinnamon, which had called there, and imprisoned the crew.

On three occasions, in 1436, 1445, and 1459, he sent tribute to the Emperor of China, and after that all relationship between the two countries seems to have been broken off.

Towards the end of his reign, a rebellion broke out in the hill country, led by Jotiya Sitano, ruler of the Kandyan provinces, but Parakrama suppressed it without much trouble.

In 1468 Parakrama retired, giving the kingdom over to his grandson, Vira Parakrama Bahu. Parakrama's long reign had been distinguished not only by his victories, but by his encouragement of learning. Buddhism flourished for the last time under the king's patronage, schools and colleges were established, and the Tooth Relic was carefully preserved in a temple built for it at Cotta. This reign also marked the golden age of Sinhalese poetry and literature. One of the greatest figures of this age was Sri Rahula, the poet.

Koviloor Acadamy

Soon after Parakrama Bahu's death, there was the usual scramble for the throne. Jaya Bahu reigned only for a short time, and is said to have been murdered by Sapumal Kumaraya, the general who had conquered Jaffna. Eventually, about 1473, Sapumal came to the throne himself, with the title of Bhuvanaika Bahu VI. He ruled for seven years or so, and was succeeded by his son, Parakrama Bahu VII. Parakrama VII. was then murdered by his uncle, who came to the throne as Parakrama VIII. (about 1484).

It was during the reign of Parakrama Bahu VIII., on November 15th, 1505, that the first Portuguese travellers arrived in the island, and with the coming of the Portuguese we enter a new era in the history of Ceylon.

SUMMARY

Before closing Book I. it will be useful to summarise, very briefly, the history of Ceylon down to 1505.

The coming of Vijaya and his followers, about 486 B.C., began a reign of prosperity which reached its height in the reigns of Tissa and Duttha Gamani. After that, Ceylon entered upon a long period of slow decline, due largely to Tamil invasions. The decline was arrested for a time by vigorous kings, chiefly by the great Parakrama, but it soon set in again.

By 1505, the wars with the Tamils were over. The long and fierce struggle had spoiled the glory and destroyed the prosperity of the Sinhalese kingdom; but at the end of it the Sinhalese had the two things which they most valued, their religion and their distinct nationality, still in their hands. They had gone through a terrible struggle to keep them, but they had kept them, and to that extent they had won.

Koviloor Acadamy

The general state of Ceylon when the Portuguese first visited her in 1505 will be dealt with more fully at the beginning of Book II.

BOOKS FOR THE TEACHER.

As for previous chapters of Ceylon history.

EXERCISES.

1. Mark on your map of Ceylon any new places mentioned in this Chapter. Also, if possible, copy from some book such as Mitton's *Buried Cities* a map of the buildings in Polonnaruwa.
2. Collect photographs of Polonnaruwa, and other places mentioned.
3. Compare the reign of Parakrama I. with that of Devanampiya Tissa, and say which you think was the more splendid.
4. Write a short account of Ceylon's relationship with China from the earliest times to the reign of Parakrama VI.
5. Make a set of time charts, one for each century, to show what was happening in Ceylon, Asia and Europe between 1,000 and 1,500 A.D.

Some general revision questions on the whole book are given in Book III.

Koviloor Acadamy

SOME OF THE LATEST BOOKS
SPECIALLY WRITTEN FOR
CEYLON SCHOOLS.

(According to the New Scheme of Studies and Syllabuses, issued by The Education Department)

Ceylon and World History

BY

DAVID HUSSEY, M.A.

BOOK 1. The Beginnings to 1505. For Std. 6.
BOOK 2. From 1505 to 1796. For Std. 7.
BOOK 3. From 1796 to the Present Day. For Std. 8.

Stories from Ceylon History

BY

JOHN M. SENAVERATNA

PARTS I, II & III.

Specially written for the use of Post Primary Classes in Bilingual Schools.

The Story of the Sinhalese

BY

JOHN M. SENAVERATNA

From the Most Ancient Times to the end of "The Mahavansa" or Great Dynasty. Vijaya to Maha Sena. B. C. 543 to A. D. 302.

APPROVED BY THE DIRECTOR OF EDUCATION FOR USE IN CEYLON SCHOOLS

Publishers:

W. M. A. WAHID & Bros.,
233, MAIN ST., COLOMBO.